

# The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 28, 1905.

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## Editorials and Comments

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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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#### BROAD CHURCHMANSHIP EXPOUNDED.

WHEREVER there are issues which may divide any given body of men, it is always well that careful consideration should be given to the enunciation of the position of one of the parties to the issue, where that position is stated in an affirmative and sympathetic manner.

Broad Churchmanship at the present time means so many different things, according as the term is variously used, that it is not always easy to discover precisely what is implied in the term, when used by those who apply it to themselves. In the *Boston Evening Transcript* of January 7th we find a definite statement of the position of the Broad Church party, in the form of a sermon delivered by the Rev. John W. Suter at the opening of the new Church of the Epiphany at Winchester, Mass. The sermon is stated to be "such a careful and accurate statement of the Broad Church position, that it has seemed worthy of extensive circulation." Whether it is the reverend preacher or the *Transcript* that thus judges the worthiness for this circulation, we are not informed, but at any rate we are glad to assist in such circulation by giving a recapitulation of the substance of the discourse in our own columns, briefly though it must be, in connection with which we shall embrace the opportunity to comment briefly upon the views therein expressed. We only regret the impracticability, through limitation of space, of reprinting the sermon in full, which would give the opportunity more easily to discuss the issues therein raised. In the brief recapitulation which follows, we shall, however, attempt to present the author's salient points, and to present them as fairly and as nearly in his own language as space will permit.

In moving from an exceedingly plain Colonial structure to a new church edifice of ecclesiastical character, the reverend preacher observes that "the Church, which is the people, will be the same." The parish has stood for "certain well-recognized and positive things in religious life and in Churchmanship," which will still be maintained in the new edifice. These things he describes as "the spirit of freedom in thought, and of generosity in faith. Your minister has had no secrets from his people. He has told them all his thoughts and faiths—and his doubts and ignorances, too." "We have thought that preaching must be built upon scholarship, and buttressed by honesty rather than by dogma."

At this stage it may have struck the reverend preacher that his ideals would strike the disinterested hearer as being narrow rather than broad, since apparently they rest purely on his own learning and are summed up in his own ability to digest the truth. Happily, therefore, he is able to add the following:

"We have sought to escape the toils of narrow parochialism, and to be a part of the Church at large, and to show it by knowing of the Church's life and missions, and by giving as generously as we may to the great causes."

Herein a phase of genuine breadth is actually depicted, and we regret to say that from the first to the last line of the sermon, it is the sole and only evidence of any conception of real breadth which is displayed. It would be a pleasure, however, if all congregations, whether calling themselves Broad or by any other adjective, were able to adjust their ideals in such wise as to embrace these characteristics. We have, unhappily, known some who were most positive of their own breadth, that were entirely



oblivious to both these requirements. But these limitations are by no means confined to one party.

Proceeding then to discuss the subject of worship, the speaker treats it as follows:

"The fact is, there are three and only three types of worship. These are the ritualistic, where both act and word are emphasized, but where the act is more than the word; and the liturgical, where also act and word are both emphasized, but where the word is more than the act; and the free form, where the act almost disappears, and the word is all in all."

He illustrates each one of these types, showing that Roman Catholics, the Greek Church, and "the ritualistic churches of our own communion," embrace the first; all "other Protestant churches in America" embrace the third; and "the vast majority of Episcopal churches" embrace the second.

But he admits that "certain perplexities arise" when the churches of the second group translate their views into practice. He observes "that certain features of ceremonial which are, or have been, exclusively characteristic of the ritualistic churches, creep into the practice of churches of the simple liturgical type." With a charming display of the sufficiency of what "I think" or "It seems to me" as the satisfactory standard of these parishes, he proceeds to enumerate the limits of ceremonial which are to be tolerated. Flowers are so fortunate as to escape his condemnation. "Candles may be used in non-ritualistic churches because their twinkling lights are beautiful or because they give needed light in dark sanctuaries. Or wafer-bread may be used because it is convenient in distribution and transportation." He then proceeds:

"There are, however, certain points, known as the points of ritual, and claimed by ritualists as distinctive. In my opinion it is well in this part of the world to allow their claim. In the West it may be different. It is different."

What an exquisite piece of breadth is this! The sublimity of Massachusetts superiority to the inferior West could not be stated in a more charming manner. Of course "in the West it may be different. It is different." We only regret that the reverend speaker did not enumerate some particulars in which the difference consists. If we might be permitted to state one of the differences, it would be that the West with all its imperfections, has never yet reached the height of colossal self-complacency that would make it possible for a Western speaker of repute, to be guilty of such a piece of sublime provincialism as is expressed in this view of the apostle of Massachusetts breadth.

With a pleasing repetition of the personal pronouns used in the first person, he then proceeds to enumerate what he likes and what he does not like among what he is pleased to describe as "the five points of ritual." There is throughout no appeal to anything whatever beyond his own personal liking. All the world might differ with him, nineteen centuries of Christian history and of Christian theologians and scholars and saints and seers might have come to opposite conclusions. All this is as nothing in comparison with the tremendous weight of his own opinion. And why should it be? Is he not, forsooth, Broad? Does it not follow that if the world at large differs with him, the world at large is narrow? Is not this the essence of Broad Churchmanship?

He can see "something possibly practical in the wafer and mixed chalice and something beautiful in candlelights and incense." On the other hand, he can "see neither the beauty nor the practicality of the vestments." Strangely enough, however, even those things which he has seen to be "possibly practical" will not be used in his church so long as he is rector. He is glad that there are ritualistic churches which use these things, but his shall not be one of them. Just why a church, in order to evince its breadth, must narrow its worship in such wise as to refuse to use that which is admitted to be "something practical" is not made plain. One would think that breadth would be inclusive instead of exclusive. Here again it would seem as though narrowness had pretty nearly reached its pinnacle, since people of average breadth of mind are apt to be willing to use that which appears to them to be practical. This, however, is not a part of the breadth of Broad Churchmen. Some other stated "things that go with the ritualistic system will find no place in our parish economy," and will in no sense be tolerated in his parish.

On the other hand, there are "certain features of ceremonial or ritual, not included in the special points of ritual, which are not always easy at first sight to adjust." This is a pleasing discovery for him to make, since, as he has already rejected things that were "practical," it is a little difficult to discover any

standard which would lead him to make provision for anything positive whatever. Moreover, having discarded the standard of practicality, it was a little difficult to think in advance what could be the standard that could lead one who is thus really Broad to favor anything. One only needs to read further, however, to discover that such a standard exists. He will use the colors which mark the seasons, because "they seem to me both beautiful and practical." He will authorize "turning to the east" or to the altar at the time of the creed, on the part of the choir, because in its favor is the weighty reason that "I confess that this appeals to me." A more splendid or more sufficient testimonial in its favor could not, of course, be given. A "processional cross and cross-bearer" have a "practical advantage which commends it." There, again, one thinks at first sight that because these are "practical" they will be introduced into this truly Broad parish. One has this idea, however, only for a moment. Proceeding further, the Broad speaker shows again that the standard of what is "practical" is altogether too narrow for his own wide breadth, and the far higher standard, which alone is sufficient for him, is enunciated when he waves the cross and the cross-bearer into oblivion, by reason of the fact that "I confess that in the usual service of the parish church I would fain be relieved of the crucifer's presence and importance." Avaunt then, base crucifer! Happy congregation, to be able to know positively that they are in possession of a rector whose own mental capacity is so great, as to throw considerations of practicality and of precedent and the views of other men, wholly into the shade!

A concluding paragraph shows one conception on the part of the rector which we are glad to endorse and make our own. Speaking of the church building, he observes: "One thing I hope, and that is that it may stand open all the days and all day long—to invite to refuge, and meditation and private prayer. We need all the Christianity we can get between Sundays: and the open church ought to help us, if it is only by symbolizing the Church's continuous activity." Here also there are churches calling themselves Broad which do not realize this conception of what is believed by this able rector to be a portion of the duty of Churchmen as such. We are glad that among Broad Churchmen this conception should have taken root.

If we have introduced a running commentary throughout our paraphrase of this exposition of the Broad Church position, it is simply because space is economized by that manner of treatment. This commentary has in no sense misrepresented either the letter or the spirit of the discourse. We have tried to enumerate exactly the position of the speaker, and we believe we have succeeded in the attempt.

AT THIS STAGE we shall only ask a question, without arguing it. How is it possible that an educated public can acquiesce in applying the title of "broad" to men whose whole position is sufficiently summed in the two words, "I like"? The colossal arrogance of self-conceit, the sublime ignoring of what other men think, the frank avowal of the superiority of what the speaker likes, transcending any consideration of what is "practical," the intense and complacent provincialism that is willing to tolerate in the East that which cannot be permitted to the West, for the weighty reason that "in the West it [what?] may be different; it is different"; all this is evidence of such intellectual narrowness, that its masquerading as "broad," and its acceptance as breadth by the public, simply prove the littleness of the human intellect, and the willingness of the public to accept men at their own valuation.

For what is intellectual breadth? It is the ability to adjust correlative truths in their right relation to one other; to look from the local and immediate to the universal in time and place; to solve concrete problems in accordance with large abstract considerations; to adjust large principles to small details; to comprehend a larger measure of infinity than can be comprehended by men of narrower views.

And the first and inevitable result of true intellectual breadth is humility. Breadth and intellectual pride are absolutely incompatible with each other. Either one excludes the other. The man of real breadth could not possibly take the standard "I like" as the *raison d'être* for any arrangement that concerns other people than himself. He would be ashamed to discuss matters of ecclesiastical ceremonial (for instance) from that point of view. "I don't like candles," said a person. "Possibly not, but in God's House the question is what God likes," was the reply. This answer is one that is totally incompre-



hensible to one who is so wrapt up in self-sufficiency that he is able to intrude upon other people as germane considerations, the statement of what he likes or dislikes in the worship of Almighty God. Men may differ as to what are, in fact, correct standards of ceremonial or of worship, with equal breadth on both sides; but the party that is willing to reach a conclusion based simply on his own preference, thereby shows his own inability to take a broad view of the subject, and advertises his essential narrowness. The worst of it is, that the narrower a man is, in fact, the more certain is he of his own breadth, simply because his narrowness makes him incapable of comprehending his own limitation. What wonder is it that men of real breadth, such as Dr. Huntington, no longer permit themselves to be called Broad Churchmen! Their very breadth of mind makes the characterisation intolerable to them.

A broad-minded man who desired to discuss matters of worship, would do so from a standpoint altogether different from that of this reverend preacher. He would draw the attention of his hearers, first, to large thoughts of the infinity of all the attributes of the God whom we worship. He would draw from the apocalyptic books some of those idyllic pictures of the ideal worship of heaven. The rhapsodies of St. John would give him the opportunity to lift up the thoughts of his hearers to those high planes upon which alone so exalted a subject can rightly be treated. He would speak of the worship of earth as a faint foretaste of that perfect worship of heaven. He would then treat somewhat of the province of symbolism, and of the picture-teaching that is enshrined in the worship that has come down to us from far antiquity. He would show the necessity for intelligent participation in worship, and would seek to lead his fellow-worshippers to feel that they, as well as their priest, had their part to perform in the worship of God. His thoughts would be large thoughts, as befits the contemplation of the things of God.

But this Massachusetts preacher is content to discuss these themes from the sole standpoint of his own likes and dislikes.

CONTRAST the breadth of Broad Churchmanship with the breadth of Catholicity. The former is summed up in the *ego*; the latter, in the Church. The former vaunts his own views and prejudices as the standard; the latter, the wealth of the learning of the Church. The former is intolerant of opposition to himself; the latter is tolerant of every view that is not absolutely inconsistent with the voice of the Church.

The Broad Churchman preaches, as Mr. Suter avers, "his thoughts and faiths," "his doubts and ignorances." The Catholic Churchman values too lowly his own "thoughts," and preaches rather the gospel of Jesus Christ than his own "faiths," while he would be ashamed to be guilty of the conceit of preaching his own "doubts and ignorances," which, he would feel, could be of no possible interest or value to his hearers. Indeed it is difficult to discover what can be the ethical value of preaching one's "ignorances," in any event.

Self is the standard of one; Christ and the Church, of the other. The one claims to be broad in himself, and thus illustrates his own narrowness; the other seeks to realize in such measure as he may, the infinite breadth of the mind of God, beside which his own faint reflection of that mind fills him with intense humility. To the one, breadth is an attribute of himself; to the other, an attribute of the Church.

There are narrow-minded men among Catholic Churchmen, and obviously their narrowness limits their usefulness, precisely as narrowness does elsewhere; yet happily they do not make spectacles of themselves by proclaiming that they are broad and by preaching their "ignorances." The saving quality in the breadth of Catholic Churchmanship is that it reposes in the Church, whether or not it may be found in the individual.

The two systems stand side by side. Men may choose between them. The breadth of self vaunting undoubtedly attracts the superficial. But the sublimity of the standards avowed by this exponent of self-centered Massachusetts breadth, cannot permanently be accepted by a discriminating public as constituting *real* breadth.

Be it observed that we have taken Broad Churchmanship precisely as it is expounded by one of its representatives, and the limitations in its breadth which we have pointed out are those which he has proclaimed as its distinctive characteristics. And no one familiar with his school of thought can deny that he has pictured it aright.

NEVER has history recorded a more pathetic incident than the movement of Russian peasants, with a priest and a crucifix at their head, to petition their "little father" for relief, and the answer of bullets which they received.

Their demands truly were for impossibilities; but statesmanship could have found a better way of meeting them than by killing the petitioners.

The peasants are ignorant and clearly unfitted to rule in the national government of their own fatherland; but who is responsible for their ignorance, and what steps, even now, are being taken to educate or to elevate their children?

A revolution in which this mass of ignorant peasants should obtain the upper hand would be a universal calamity, hardly paralleled by the French revolution; but Russia must apparently choose, not many years in the future, between this and the elevation of the masses so that they will be fit to rule.

The revolt of to-day will of course be put down; but the bullets which took away the lives of unknown thousands, took away also the confidence, the trust, and the love which hundreds of thousands, perhaps millions, reposed in their emperor. Do Russian bureaucrats realize what this means?

Nowhere on earth is the epigram that "all government rests upon the consent of the governed" more thoroughly worked out than in Russia, where a great gulf separates the government from the governed; and it is that very gulf that must inevitably sweep away the government, if the governed are changed bodily into revolutionists.

In the recent history of Russia, she has seemed to have determined that the hour and the minute hands of the world's time piece should be stopped or turned backward in their course; but the power that moves those hands is the same as that which moved over the face of primeval chaos, even the Spirit of God. Before that power—not before Japanese arms or peasants' insurrection—Russia is to-day being forced to bow.

The Eastern question of the hour is whether, for the sake of the world and of humanity, Russia will save herself, or be swept back into that large column of nations that have perished because they "knew not the day of their visitation."

A HELPFUL step forward in Sunday School work was taken in Boston, when General Convention took official action by appointing a Joint Commission on Sunday School Instruction. That committee has already entered upon its work, and its deliberations at a recent session in Philadelphia will be found at the head of the columns devoted to "The Church at Work."

It is well that work of this importance should be undertaken officially. The Church has not retained the preëminence in Sunday School administration which once she held. Her early leadership in that field is well told in the recent work of the Rev. O. S. Michael on *The Development of the Sunday School*, and it is unfortunate that that leadership was not retained. There are striking exceptions, but on the whole the Sunday Schools of the American Church have not, within the past generation, been creditable to her. They have by no means kept pace with the advance made by the schools of other Christian bodies. Various explanations of this condition may be given, but of the condition itself there can be no doubt.

There has, however, been a most happy revival of interest, accompanied by much needed reforms in methods, during recent years. Model schools, particularly in Philadelphia and New York, show what a goal may be reached if others will seek it. Model superintendents have explained their methods. Decided attempts have been made to apply the principles of modern pedagogy to Sunday School work, and to make of our schools a real educational factor.

It is essential that this wider development of Sunday Schools should proceed on distinctively Churchly lines; and the fact that it will be led by an official commission of General Convention will assist in keeping it within those lines.

OUR excellent contemporary, *The Southern Churchman*, has just completed seventy years of honorable history. Its lifetime has seen the American Church and the parent Church of England transformed, even transfigured. Its own conception of Churchly life, as represented in its pages, is wholly different from that with which it began.

But it is wholly to its credit that such should be the case.



Had the *Southern Churchman* chosen to be stationery rather than to grow with the Church, it could not to-day possess, as so thoroughly it does, the respect of the Church. It represents all that is lovable in the sweet piety of the Churchmanship of Bishop Meade and his day, but it has added much to that Churchmanship. One needs only to compare the *Southern Churchman* with some of the so-called Low-Church periodicals of England, to see how infinitely beyond the latter are the ideals and the plane of thought, of the former. For the school of thought which the *Southern Churchman* so well represents, no Churchman, call himself what he may, can have aught but respect and love.

Most heartily does THE LIVING CHURCH extend its congratulations to its elder brother on this anniversary occasion.

WE begin in this issue a new departure, which we believe will be of value to the rank and file of lay people. This will consist of a series of short papers elucidating religious subjects upon which there is current misunderstanding or questioning, or treating of practical matters in connection with the Christian life or Churchly practice. It is hoped that these papers may be found so simple that they may be helpful in any congregation. The topics will be selected from among those concerning which a parish priest finds inquiry to be made by his people, and will bear the general heading of "Topics of the Day." The papers will commonly be found between the Literary columns and the department of Family Fireside.

We should be glad if the clergy would call attention to these popular discussions, which may, perhaps, be instrumental, to some extent, in allaying the restlessness which is characteristic of the present age in matters of religion.

#### ANSWERS TO CORRESPONDENTS.

JOSEPHINE.—A person baptized and confirmed in the Anglican Church, then perverting to the Roman communion, and afterward returning to this Church, is entitled to make his communions at our altars and otherwise to resume his place in the Church without formal re-admission, the Church never having recognized the fact of perversion; though if there has been a repetition of the person's Baptism or Confirmation in the Roman communion, an act of penitence for submission to the sacrilege is fitting.

A. W.—Christmas decorations should be removed prior to the Purification, when that feast occurs before Septuagesima.

H. A. H.—The requirement to devote one-tenth of one's income to religious purposes does not rest upon Christians as a matter of obligation, though it affords a clue to the duty of persons of income sufficient to make such proportionate giving practicable. In the condition you have presented, the obligation certainly does not rest upon the party.

A. B. C.—A marriage between a baptized and an unbaptized person is perfectly valid, though the Church discourages such marriages. When, subsequently, the unbaptized party becomes baptized, the marriage assumes a sacramental relation, as though both parties had been baptized at the outset.

T. P.—A celebration of the Holy Communion may be held if there be one person present in the congregation.

IT IS CERTAIN that, do what we will, we cannot, any of us, but exert some religious influence. Every man is assuredly the apostle of something, of evil if not of good.

Our very presence is of itself the propagation of some faith. Whether we will or not, we are leading men; we are leading those about us in some direction.

"We scatter seeds with careless hand,  
And dream we ne'er shall see them more;  
But, for a thousand years,  
Their fruit appears  
In weeds that mar the land,  
Or healthful store.

"The deeds we do, the words we say,  
Into still air they seem to fleet,  
We count them ever past,  
But they shall last  
In the dread Judgment-day;  
And we shall meet."

It is better, then, to make a virtue of what is already a necessity, to wield and exert usefully a talent of which we cannot dispossess ourselves altogether, if we would. Some of us are teachers: what is the influence we are exerting on our pupils? Many of us are masters or mistresses: what is the influence we are bringing to bear upon our servants? Others are parents. How are you influencing, for in some important way you must be influencing, the future of your children?—*Canon Liddon.*

#### AMERICAN SECTARIANS PETITION THE ARCHBISHOP OF CANTERBURY

The Primate is Invited to Obtain the Repeal of the Education Act

#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, January 10, 1905

THE Archbishop of Canterbury has received an over-sea communication which, however unwelcome it may really have been to him, must surely have appealed somewhat strongly to his perception of the incongruous and sense of the ridiculous. A protest from the conferences of the Presbyterian, Methodist, Congregational, and Baptist sects of New England against the Education Act of 1902, *quoad* its provisions for the maintenance of secular instruction in "non-provided" (or denominational) schools, has been addressed to his Most Rev. Lordship, being forwarded by Dr. Henson, of Boston, through Dr. Clifford, of London, Baptist preacher, and the now notorious "Passive Resistance" agitator. It is, indeed, rather surprising, in view of the Primate's well-known advocacy of the Education Act *en bloc*, that the authors of this protest should even have indulged the hope of having his "sympathetic coöperation"; while it seems hardly necessary to point out to the well informed *clientèle* of THE LIVING CHURCH that the position of the memorialists—ascribing to them as charitable a motive as possible—is based upon a view of the educational situation in England indicative of nothing short of crass ignorance. The Education Act is, to be sure, a rotten Act in respect of not a few of its provisions, but it is the Church rather than Protestant Dissent that has been outraged by its enactment. The "address," as published in the *Times* newspaper, is as follows:

"NOVEMBER 7, 1904.

"HONORED CHRISTIAN BROTHER:—A very notable event was the coming to our American shores of one occupying so exalted a position as that of Primate of All England. You have graciously acknowledged the cordial hospitality with which you were everywhere received by American Christians. The ties that bind us to the mother country are so strong and tender that it could scarcely have been otherwise. We were profoundly interested in your public utterances, while you were our guest, touching the great questions of religious liberty and Christian unity. We are encouraged by them to present to you a matter in respect to which we cannot but hope to have your sympathetic coöperation. And we do it especially in the interest of that Christian unity for which you made so earnest a plea before our evangelical alliance while you were in Boston. Of course your Grace is well aware of the widespread and deep-seated opposition in England to the Education Act which was recently enacted by the British Parliament, as the result of the enforcement of which a very large number of our brethren connected with the Free Churches of England have been subjected to divers pains and penalties, including the distraint of their goods and the imprisonment of their persons; because they could not conscientiously pay the tax which was levied under the Bill. We deplore this, not merely because of the hardships which brethren very dear to us are suffering, but because of the bitterness thereby engendered, the tendency of which inevitably is to postpone the day for which our Lord and Master prayed when all His people should be one. We are well aware that the Act referred to is a Governmental measure, and it may not seem becoming in the citizens of another Government to be intermeddling with matters which it may be suggested do not concern them, and yet as fellow-citizens with the Saints and of the household of God, we cannot but be concerned about whatever affects injuriously this higher and broader citizenship, for if one member suffer the whole body suffers with it. And while we are aware that the British Parliament is directly responsible both for the enactment of the Education Act and the manner of its enforcement, nevertheless we cannot ignore the fact that it was devised and adopted in the interest of the Established Church of England, of which you are the illustrious Primate. It was devised and adopted, however, before you came to this exalted position, and in view of the broadly Catholic sentiments enunciated by you while in our country regarding the rights of conscience and the principles of Christian unity, sentiments with which the overwhelming majority of the American people are in profoundest sympathy, may we not hope that we shall find in you an invaluable champion of the cause of our distressed brethren on whose behalf we make this representation? Of course, it is not within your province to revoke an Act of Parliament, but we sincerely trust, in the interests of the peace and unity of the Churches of our gracious Lord, you will use all the great influence of your high office to mitigate the present miseries of our brethren and to secure such reconsideration and modification of Parliamentary action as will prevent these miseries and disharmonies in time to come.

A reply, together with a copy of the Education Act, was sent by the Primate, on December 13th, in the form of a letter to Dr. Henson, in which, after cordially acknowledging the



memorial, his lordship said it had been a very genuine satisfaction to have had recently the opportunity of helping "to cement a friendship, which will, I hope, long continue to subsist, between members of the Church of England and our Christian brethren on the Western shore of the Atlantic"; and his correspondent might rely upon his most anxious desire to do everything in his power, not in England only, but throughout the world, to remove any mischievous causes of misunderstanding among Christian people. In conclusion, the Primate said:

"A few days before your letter reached me, I had received a memorial addressed to me from the 'Convention of the Baptists in the State of New York,' and perhaps I cannot do better than enclose to you a copy of the reply which I addressed to their spokesman. This will, I hope, show that there has been some considerable misunderstanding in America of the position of the educational controversy in England. It is, I know, within the experience of Americans, as well as Englishmen, that controversies occasionally arise which are stimulated by other considerations than those directly affecting the immediate point at issue. This is perhaps inevitable in communities which happily enjoy absolute freedom of speech and absolute liberty of action within constitutional limits, and I venture to believe that an impartial inquirer would find that the present controversy has other origins and interests than those which are purely educational. However, we must all do our best to deal with a question of this sort in the largest and most generous spirit, and with an unflinching desire to promote the education and training of Christian people of all kinds in the nurture and admonition of the Lord."

The Bishop of St. Asaph has been contributing to the *Standard* (morning edition) three notable articles on "The Education Problem in Wales," the first of the series being devoted to a useful and interesting resumé of the history of public elementary education in the Principality during the last sixty years. After pointing out that between the transition years of 1847 and 1870 the Bishops and clergy of Wales, despite the limitation of time and circumstance, were mainly instrumental in directing and promoting Welsh elementary education, the Bishop went on to say:

"The record of this period cannot be closed without some reference to the truly terrible picture given of the moral condition of Wales by the Commissioners in 1846. One or two dominant facts stand out. The Methodist revival, and its resulting secession in 1811, had brought the mass of the people under new religious influences, and from 1811 to 1847 those influences had been practically in possession of the land. The picture given, if in any measure true, proves that there must have been something lacking in those influences." One reason which was constantly advanced by Welsh Protestant Dissenters for the indifferent quality of the religious instruction given in their week-day schools, when given at all, was that the work was done by the Sunday Schools. In North Wales the number of children in Church Sunday Schools was 11,891, and in Protestant Dissenting Sunday Schools 104,363: "It is impossible in the face of these facts to avoid the conclusion that the Nonconformist Sunday Schools, numerous and crowded as they were, had proved not only wholly inadequate for giving religious instruction, but totally powerless to build up the moral character of the people." This is a fact, added the Bishop, of the gravest warning for the present: "It is sadly true that the Church in England and in Wales during the eighteenth century fell into a deadly lethargy. The Secession 1811 [i.e., the Wesleyan] drained the Church of some of her best blood, but after these anæmic years, we find the Church in 1847 facing her responsibilities with recovered strength, and, mainly by her parochial system, able to bring a wholesome and nurturing influence into the moral and religious life of the people."

A meeting of the Brotherhood of the Cross was held Sunday week in Truro Cathedral, the Bishop of the Diocese presiding. On behalf of its members, the Warden (Canon Sampson) presented to the Bishop a golden cross, bearing the motto of the Brotherhood. This society was formed in Cornwall by the present vicar of Brighton (the Rev. B. G. Hoskyns) when Canon-Missioner of Truro, and is affiliated to the Church of England Men's Society.

The Bishop of London's Fund has received "a New Year's gift" of £1,200; the S. P. G. £1,000 and £500; and the Addictional Curates Society £500, all anonymous donations.

The King has been pleased to approve the appointment of the Rev. Alfred Pearson, vicar of St. Mark's, Broomhall, Sheffield, and a Canon-non-resident of York, to be Bishop Suffragan of Burnley, in the Diocese of Manchester. Canon Pearson graduated in 1872 from Lincoln College, Oxford, being placed in the second class in the Honor School of Theology, and was ordained priest the following year. After serving certain assistant curacies in the Ripon Diocese, he became successively vicar of St. Ebbe's, Oxford, All Saints', Nottingham, and St. Margaret's, Brighton, and has been the vicar of St. Mark's,

Broomhall, since 1896. He does not appear, however, to be at all well known generally; though from the list of churches where he has been as vicar it is certain, at any rate, that the Bishop of Manchester has secured in his Suffragan-designate one who will be in full sympathy with his lordship in his individual position as an "Evangelical."

The Rev. H. L. Thompson, vicar of the Church of St. Mary the Virgin, Oxford (the University Church) departed this life suddenly Sunday before last in North Wales, where he had gone for a brief stay. This well-known clergyman was born in 1840, and graduated as a "student" from Christ Church, Oxford, in 1862, where he subsequently held the offices of tutor and censor. After being rector of a parish for twelve years in Gloucestershire, he was appointed in 1888 Warden of Radley (St. Peter's College), near Oxford, resigning the post in 1896. In the same year he became vicar of St. Mary's, in succession to the present Bishop of Stepney, when he became vicar of Portsea. The Rev. Mr. Thompson was a man of scholarly tastes and erudition, particularly in the antiquarian line, and was the author of several books, including a monograph on Christ Church, Oxford, in the "College Histories" series. He also became one of the most prominent figures in the academical and civic world of Oxford. As vicar of St. Mary's he was zealous in repairing the material fabric, but alone from his individual position as a "Moderate Churchman" he was not the one, of course, to undertake the still more important work that still sadly remains to be done at that famous old church, viz., that of restoring full Catholic worship within its stately and historic walls. R. I. P.  
J. G. HALL.

### "HE GIVETH HIS BELOVED SLEEP."

IN MEMORIAM

RT. REV. THOMAS UNDERWOOD DUDLEY, D.D.

[January 27th will be the thirtieth anniversary of the consecration of Bishop Dudley, and the first anniversary of his burial, rendering apropos the following verses published in the January number of *The Bishop's Letter*, the diocesan paper.]

He fell asleep: so still and deep his slumber  
No earthly voice shall ever wake him more.  
The great Archangel's Trump alone shall call him,  
Its sound waves thrilling from the star-girt shore.

He fell asleep: his weary eyelids closing  
On things of earth, alike of joy or pain.  
He knew no fear to meet the great Hereafter:  
For him "to live was Christ, to die was gain."

He fell asleep: his tired hands enfolding  
The cross that lay upon his quiet breast.  
It was the symbol of his life's devotion;  
And so, at last, it brought him perfect rest.

He fell asleep: to waken in His Likeness;  
For only so could he "be satisfied."  
The things of earth, in their sad incompleteness,  
Were all by him forever laid aside.

He fell asleep: on earth the night was falling;  
He woke, and morn was come, and it was Heav'n.  
The light from out the rainbow Throne was round him;  
The cross was laid aside, the crown was giv'n.

He fell asleep: on earth the snow was storming,  
And chill winds swept around his narrow bed.  
His soul awoke, and summer flowers were springing,  
And night, its storms and snows forever fled.

Yes! Morn was there: the harvest sun was shining  
On golden fields, the grain his hand had sown.  
And ev'ry grain a star for his adorning;  
The gifts the Reaper gives His loved, his own.

—CAROLYN MAXWELL GRAY.

THAT which raises a country, that which strengthens a country, and that which dignifies a country, that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the hearts of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a nation; this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of man.—*The Times*.

LAZY MEN may fitly be compared to a tropical prairie, over which the wind of temptation perpetually blows, drifting every vagrant seed from hedge and hill, and which, without a moment's rest through all the year, waves its rank harvest of luxuriant weeds.  
—Beecher.



## SEABURY SOCIETY ORGANIZED IN NEW YORK

Will Seek to Promote Local and General Missionary Work

## YEAR BOOKS FOR TWO MORE PARISHES

The Living Church News Bureau  
New York, January 23, 1905

THE Seabury Society of New York was organized at a meeting held on Thursday evening of last week in Emmanuel Chapel, in the Bronx. The Society represents a movement, not confined to New York, which has for its object the enlisting of laymen in Church work. The constitution adopted by the Seabury Society last week states as its object: "To bring men to a higher conception of their duty to the missions of the Church," and another section explains that the "Church" is that "known in law as the Protestant Episcopal Church," and the word "missions" means the extension of Christ's Kingdom in the city, the nation, and throughout the world. The object of the Society is a broad one, and one which will, it is felt, commend itself to all who have the interests of the Church at heart. Membership is open to all men, and the management of the Society is vested in a Board of Trustees. Those elected at the meeting for organization are: President, Eugene M. Camp; Secretary, John A. Ely, Jr.; Treasurer, Christopher C. Earl; and Rufus W. Frost, Henry W. Harvest, Frederic C. Kurz, Millard F. Taylor, Henry W. Olp, and Charles P. Maury. All of these men are at present engaged in work for the Church along lines covered by the object of the Seabury Society. The lines along which the new society is to direct its first efforts are varied, and they include the holding of one or more of the Conferences which are planned for Richfield Springs in the coming summer. Definite announcement of these conferences and other plans of the Society will soon be made.

In connection with the Richfield Springs Conferences another organization was formed last week, its members being New York and Richfield Springs business men. It is called the Richfield Conference Association and its purpose is to provide at Richfield Springs the necessary equipment of buildings, etc., for the proper housing of Church conferences, the making of rates with the railroads, and in general the advertising of the conferences and the arrangement of dates. The Association is not formed for profit, as it is required by its articles of incorporation to turn over its surplus to missionary causes of the Church, and in the event of the cessation of the Richfield conferences, all its property is to be turned over to the Board of Missions, to be used at the Board's discretion for the missions of the Church. The Association is planning the erection of an auditorium at Richfield Springs, although the building may not be ready for use for this summer's conferences. These, it is expected, will include the Vacation Conference, conferences for men and women, and probably one for Sunday School workers. There is also some talk of a Summer School of Church Singing, to run through July and August. Definite plans, it is said at the office of the Association, will soon be announced for the coming summer.

In the rectory yard of St. George's parish there has been placed, on a bluestone base, the old bronze bell which for years hung in the chapel on East Fourteenth Street. The bell was presented, according to its inscription, "by Thomas H. Smith, Esqr., to the corporation of St. George's Church, New York. T. Mears, of London, Feecit 1818." The parish records show that the bell cost 250 pounds sterling, and that its donor was a member of the parish. Just when the bell was hung in the Fourteenth Street chapel does not appear from the records, but it does not seem likely that it ever hung in the parish church, which was established as a separate institution in 1811 in Stuyvesant Square, after having been maintained by Trinity parish as a chapel of ease in Beekman Street, well down-town, since 1752. The Fourteenth Street chapel was sold to a Presbyterian congregation in 1878, St. George's parish retaining ownership in the bell, although allowing the Presbyterians to use it. The property has now passed to a Hungarian society and the parish was asked to remove the bell, which finds what is probably a final resting place in the rectory yard. It weighs a ton and a half and is said to be in fine condition.

Grace Church, at Broadway above Tenth Street is in the heart of the business section, and while it has a fine property, with a Broadway frontage of over one hundred feet, there has been danger that the property on the corner of Tenth Street might pass into the hands of an owner who would erect a modern business structure and cut off the light, air, and approach

of the church. This corner property has now been purchased by the parish, in order that its other property might be protected. The rector, the Rev. Dr. William R. Huntington, says that no plans have been made for the improvement of the property, which is now occupied by a restaurant and bakery famous all over the country because its former owner, recently deceased, has there maintained a midnight charity, nightly giving away food to hundreds of needy men. The charity, which has been known as the "Bread Line," is still maintained by Mr. Fleischmann's heirs, who hold a three years' lease of the premises. In speaking of the purchase, the Rev. Dr. Huntington said it was made to protect Grace Church from the situation in which a neighboring Presbyterian congregation finds itself. The latter is building a new edifice on Madison Square, but is surrounded and overshadowed by lofty business structures. Grace Church is already protected from this ill by the rectory on the north and the parish buildings on the east, and the purchase just made will protect the southern approach.

The year book of Incarnation parish was issued last week, and the rector, the Rev. Dr. William M. Grosvenor, devotes much of the space in the preface to the new Incarnation Chapel, the consecration of which was chronicled in this letter a few weeks ago. Dr. Grosvenor reflects an opinion held by many, when he speaks of the value to the Church of a group of beautiful, Churchly buildings, in a section which, to say the least, is not noted for beautiful buildings or uplifting influences. He says:

"We cannot overestimate the value of this beautiful group of buildings to the religious life of the section of the city where they are built. From the first we have believed that fine and large and practical as the parish house might be, the church building must always dominate it and stand forth a living witness to the purpose with which we seek to do our work. The more practical and commercial and philanthropic our city life becomes, the more must we emphasize the religious and spiritual needs of human life, and seek to train our people in those rich and divine intuitions and feelings which they all possess, but which are in such danger of being obscured. If it be true that people do not go to church as they used to go (a question which is by no means settled), surely the way to meet the situation is not to abandon the church but to infuse into it new and living power, by a more sympathetic understanding of our present life, and a greater consecration of all our powers to the service of Jesus Christ. We frankly admit that certain changes in population may bring around a church building, people who cannot be practically won to our branch of the Holy Catholic Church, but the ebb and flow of our New York City life has been and always will be a permanent condition, and if we leave our religious work until the population of New York is settled, we might as well abandon it at once."

The rector emphasizes the need of a parish endowment of at least \$500,000, that the future may be secured. Toward this sum there is already in hand \$138,000. The larger part of the year book is taken up with the annual reports of the various parochial organizations and benevolences, most satisfactory conditions being evident in all. The parish statistics show expenditures of the year, for all objects, of \$160,495, of which practically \$130,000 was spent within the parish, \$16,000 for various diocesan objects, and \$14,000 for missions and other general objects.

Bishop Courtney, the rector of St. James' Church, speaks to his people and the public for the first time through the medium of the parish year book, in the attractive little volume issued last week. He takes the occasion to urge a more personal interest than at present in the benevolences and missions of the parish and the Church. The book has the annual reports of all the activities and organizations of the parish church and of the Church of the Holy Trinity. In the vicar's report of the latter, the East Side work of St. James' parish, the Rev. James V. Chalmers shows by statistics the progress of the work in seven years. In 1898, he says, there were 340 families, 173 communicants, and 700 in the Sunday School. In 1904 there were 1,199 families, 724 communicants, and 1,422 Sunday School scholars.

IT IS SAID OF Julius Caesar, that upon any provocation being given him by an enemy, he would repeat the Roman alphabet before he suffered himself even to speak, that he might be the more just and calm in his resentments.—Selected.

A GREAT POET has said: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."—Sel.

"MAN," says Lord Tennyson, "if he keep not a reverential look upward, no matter how much he knows and does, is only the subtlest beast in the field."—Sel.



# The Church of the Living God

Sermon at the Consecration of the Rev. H. D. Aves to be Missionary Bishop of Mexico

By the Rt. Rev. A. C. GARRETT, D.D., LL.D., Bishop of Dallas

To illustrate this great theme, the two following texts were chosen:

Acts xx. 28.—“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.”

St. Matthew xxviii. 18-20.—“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

[Bishop Garrett began by showing that, as all powers are centered in Christ, from Him all forces radiate. “God has never left Himself without witness.” Sin and death entered into the world and required the coming of God Incarnate. He assigned power in measure and degree to His apostles, whom He constituted and commissioned as a society to receive and transmit to others the gifts of life and blessing which He had bestowed on them. This society is not so much an organization as an organism, a body deriving its life from the Head. Its government is by organs deriving their life from the common life. The number of the apostles had been expanded both by the addition of Matthias and in due time by that of St. Paul. The number twelve therefore lost its special significance, and the body as a whole gave utterance, as in the sentence of the Council of Jerusalem. Continuing from these premises, the Bishop said:]

This brief historical resumé is essential to the work we have in hand to-day.

I. The tendency of the present day is to eliminate from the foundation of the Church all supernatural influences, and to regard it as a merely natural growth by assimilation from the social conditions of its time.

I cannot state this position better than in the words of the Rev. Edwin Hatch, in his Bampton Lectures for 1880:

“When we descend from poetry to fact, from the dreams of inspired and saintly dreamers to the life of incident and circumstance which history records, and in which we ordinarily dwell, then, if the evidence shows, as I believe it to show, that not only did the elements of the Christian societies exist, but that also the forces which added them together and gave them shape are adequately explained by existing forces of human society, the argument from analogy becomes so strong that, in the absence of positive proof to the contrary, it is impossible to resist the inference that in the divine economy which governs human life, as it governs the courses of the stars, by the fewest causes and the simplest means, the Christian societies and the confederation of those societies, which we commonly speak of in a single phrase as ‘the visible Church of Christ,’ were formed without any special interposition of that mysterious and extraordinary action of the divine volition, which, for want of a better term, we speak of as supernatural” (p. 18).

The writer of this remarkable paragraph is well aware that the New Testament cannot possibly be made to sustain his contention. He proceeds to give his reasons for passing it over without farther notice, because he finds its teaching vague and apparently capable of many contradictory interpretations. Here is what he says:

“I do not propose to occupy your time by a preliminary discussion of the ecclesiastical polity of the New Testament, because I believe that that policy will be best understood by the light of subsequent history. At the time when a majority of the sacred books were written, that polity was in a fluid state. It had not yet congealed into a fixed form. . . .

“(1) It had the elements of an ecclesiastical monarchy in the position which it assigned to the apostles.

“(2) It has the elements of an ecclesiastical oligarchy in the fact that the rulers of the Church are almost always spoken of in the plural.

“(3) It has the elements of an ecclesiastical democracy in the fact, among others, that the appeal which St. Paul makes to the Corinthians on a question of ecclesiastical discipline is made neither to Bishops nor to presbyters, but to the community at large.

“(4) It offers a sanction to episcopacy in the fact that Bishops are expressly mentioned and their qualifications described: it offers a sanction to presbyterianism in the fact that the mention of Bishops is excluded from all but one group of Epistles.

“(5) It supports a proposition that the Church should have a government in the injunction which it gives to obey those who rule.

“(6) It supports on the other hand the claim of the Montanists of early days, and the Puritans of later days, in the premium which it assigns to spiritual gifts (p. 204).”

For a very thin quality of logic, this passage will be difficult to surpass.

To all of it we present the following brief but sufficient reply:—

(a) If we are to eliminate the supernatural, the cause is ended. Christianity, without the supernatural, may be accounted as offering a purer system of ethics than can easily be found elsewhere. Beyond that it can be of no great interest to a sin-sick and perishing world. If it have no Divine Redeemer who hath come down from the “glory which He had with God before the world was,” who hath taken our nature upon Him and “made His soul an offering for sin,” then the “Church which He hath purchased with His own blood” may as well abandon the attempt to regenerate the human race. She will then be indeed on the “same level as the societies existing around her” and neither more nor less divine than they.

(b) The New Testament, which this writer so flippantly ignores, is the best witness that the ecclesiastical polity existing when its books were written was *not* then “in a fluid state.”

We have already seen how the Lord at first embodied all authority and power in Himself, then He communicated a measure of authority and duty to the apostles, commanding them to make disciples of all nations and guaranteeing the permanence of their ministerial work by the promise of His own perpetual presence: “Lo, I am with you alway, even to the end of the world.”

The incipient fulfilment of this promise was witnessed to in the election of Matthias, as already mentioned; and more conspicuously on the day of Pentecost when the apostles exercised their teaching office, and actually gave a divine interpretation of the command “to make disciples” by baptizing the three thousand converts.

Then as the narrative proceeds, the election and appointment of the seven deacons, the ordination of elders in every city, the bringing in of the Gentiles, the addition to the apostolic college of St. Paul, the work of SS. Peter, Barnabas, and Paul under definite direction of the Holy Ghost, and the report to the Council at Jerusalem under the presidency of St. James the Just—all proves beyond any possibility of cavil, to the devout mind, that the “fluid state” of the ecclesiastical polity had already crystallized and taken on a permanent form and fixed type which has continued even to the present day.

II. It is also plain from the review given at the outset, that there is no foundation in fact for the statements made by Mr. Hatch. The decision rendered by the Council in Acts xv. is not that of a monarch, nor of an oligarchy, nor yet of a democracy. It is plainly the authoritative finding of a fully organized and well disciplined Body consisting of “Apostles and Elders and Brethren,” under the presidency of the recognized resident Bishop of Jerusalem.

But the New Testament history does not end for many years after this council. The attempt to divide the testimony against itself is pitiful and unworthy. The writer of the “one group of Epistles” was present in the first Council and was cognizant of the growth and development of the whole Church through all the intervening years. It is therefore an impertinent and gratuitous assumption to argue that, because in these Epistles he attends strictly to the business in hand and gives minute details of instruction on vital points, he must be held to be ignorant of the history and development of movements outside of his present purpose which he does not mention, but in many of which he was himself an actor.

By this method of reasoning there ought to be no great difficulty in proving any thesis, however absurd, by a suitable division and selection of authorities.

It must be conceded by all fair-minded men of adequate information, that within the lifetime of the apostles, the Church had grown into the form of government and doctrine which, in process of time, spread throughout the world. And that, however names of Bishop, Presbyter, and Elder may have been interchanged, the office represented by the apostleship in its authority to ordain, send, and rule, was preserved distinct and committed to faithful men who were in turn to “commit” it to others, even to the end of the world. That this was actually done is clear from the testimony of all antiquity. In the words of Grotius:

“All the fathers without exception testify to this. . . . The catalogues of the Bishops in Irenæus, Socrates, Theodoret, and others, all of which begin in the apostolic age, bear witness to the same. To refuse credit in an historical matter to so great authors, and so unanimous among themselves, is not the part of any but an irreverent and obstinate disposition. What the whole Church maintains, and was not instituted by Councils, but was always held, is not with any good reason believed to be handed down by any but apostolical authority.”

Although St. James at Jerusalem is the only case of a resident Bishop mentioned in the earlier portion of the Acts, yet it is certain that others were so appointed during the life of the apostles. These words from the late Dr. Salmon put this question at rest:

“It may be regarded as certain that at the end of the second century, there not only were Bishops everywhere, but there was no



recollection that the constitution of the Church had ever been different" (*Infallibility of the Church*, p. 350).

From all this it is evident that on the most moderate view of the facts, the Church was a living Body with divinely constituted organs for its government and propagation in the world; and that the "Faith once for all delivered to the saints" was enshrined in a "form of sound words" and entrusted to its care; and that all this was done during the lifetime of the apostles and those who immediately succeeded to their mission and authority. This forestalls the theories of development, whether they be presented by the Rationalist or Romanist.

III. In view of what I venture to designate as the "Fluid Theory" of Mr. Hatch, and in presence of the efforts now being made in the interests of "Christian Unity," it becomes the imperative duty of those upon the watch towers of our Zion to guard against the tendency to reduce the value of the "Historic Episcopate" to its lowest possible terms. The sacred deposit of Apostolic Faith and Order has been entrusted to our care. We may not dilute it by human additions nor surrender its essential qualities from motives of expediency. The three great powers of Mission, Discipline, and Doctrine must not be impaired by any action of ours in order to conciliate those who have lost any or all of them. Our Lord having appointed a certain and well defined agency for the establishment of His Kingdom in the world, and having committed this ministry of Reconciliation unto us, we must not be drawn aside from the plain path of our duty by any newly devised remedies for the evils arising out of the "unhappy divisions" of Christendom.

It must be apparent to all careful students that the powers of Mission, Discipline, and Doctrine, were committed by St. Paul to SS. Timothy and Titus for specific exercise in the spheres assigned to them respectively. This ought to be sufficient to make the "Fluid Theory" difficult to maintain. It is indeed manifest that the apostolic office was designed to be perpetuated as the means for the extension of the Church throughout the world. The success of this method of propagation was guaranteed by our Lord's promise of continued presence; and it is also clear that as a matter of fact the Church was fully officered and had literally taken on permanent form while some of the original apostles still survived.

The solidarity of the episcopate, according to Cyprianic rule, is the surest guarantee we have, under Christ's promise of His perpetual presence by His Spirit, of the unity of the Church. The mind of Christ has been clearly expressed in the perpetuation of the apostolic office. It is a practical exemplification of the method by which the answer to His High Priestly prayer may be hopefully awaited. As a matter of fact the "Faith once for all delivered to the saints" as enshrined in the Creeds is held to-day in its original integrity by the universal episcopate. The lines of division by which the Greek, Roman, and Anglican are separated, are due to unwarrantable additions to the original deposit. They cause indeed sad rents in the walls of the spiritual temple, but the foundation is unremoved. Grant that in the lapse of centuries many false and dangerous additions have hidden the primitive symmetry, that hideous and often cruel superstitions have overgrown these, that bad men have disgraced high offices, that murderous enmities have kindled fires of merciless persecution—still all these however horrible and disastrous to certain portions of the superstructure, have not disturbed the solidity of the foundation. Remove the distortions and unwarrantable additions invented by the pride and ambition of ignorant and designing men, and the Church of the Kingdom will stand out in her glory, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner stone." But let all Christian men beware lest in their efforts to promote Christian unity they remove the *Apostolic Office from the underpinning of the Church*.

The condition of Christendom to-day proclaims to all the world that once the bond of the episcopate is removed, infinite divisibility ensues. So pernicious has this tendency become that many of those who lost the episcopate at the Reformation or subsequently, broke the bond which bound them to it have found themselves compelled to invent a substitute.

Here our position is certainly the safest, for we stand upon the deck of the apostolic ship steering steadily in the appointed channel, charted in Holy Scripture and buoyed by the primitive Creeds, equally removed from the dangerous, siren voices of a hierarchical despotism, and the whirling eddies of an ungoverned private judgment.

It is a great deal easier to be up to the occasion in some shining moment of a man's life, when he knows that a supreme hour has come, than it is to keep that high tone when plodding over all the dreary plateaus of uneventful, monotonous travel and full duties. It is easier to run fast for a minute than to grind along the dusty road for a day.—*Alexander Maclaren*.

THERE are but two biographers who can tell the story of a man's or a woman's life. One is the person himself or herself; the other is the recording angel. The autobiographer cannot be trusted to tell the whole truth, though he may tell nothing but the truth, and the recording angel never lets his book go out of his hands.—*O. W. Holmes*.

## STATEHOOD FOR OKLAHOMA AND INDIAN TERRITORY.

BY THE RT. REV. F. K. BROOKE, D.D.,

MISSIONARY BISHOP OF OKLAHOMA AND INDIAN TERRITORY.

"[The Indian Territory Church Federation for Prohibition Statehood," which purports to represent "all of the several religious denominations in Indian Territory," asks the religious press and people to protest emphatically against the enactment by Congress of the pending bill for the admission of Oklahoma and Indian Territory as a single state. The avowed cause of the opposition of this body to the bill is that the prohibition of liquor, which is in force (at least nominally) in the Indian Territory by federal enactment, would be continued by authority of any constitution that would be adopted by the Indian Territory, should it be admitted as a separate state, but would be repealed should the present Indian Territory become the minority portion of a combined state. It is alleged in the circulars of the Federation, that "Solemn compacts were entered into with the Indian Tribes in consideration of which they agreed to surrender their tribal governments and to admit the white man to equal privileges of citizenship in their country. One definite condition clearly stipulated in these compacts was and is that 'the United States agrees to maintain strict laws against' the sale of intoxicating liquors in the territory of the Five Tribes." It is declared also that the voters of the Indian Territory would, as a state, retain such provisions. The "Christian citizenship of the States" is therefore importuned "not to enact a measure, in violation of the pledged faith of this Christian Government, such as will work the rapid degradation and extermination of the Indian tribes," and to this end, is urged not to unite the Indian Territory with Oklahoma for admission as a single state.

Recognizing that the question of continuing the present federal policy of prohibition among Indians differs from the political question of Prohibition in general, THE LIVING CHURCH has sent the papers of the Indian Territory Church Federation to our own Bishop of Oklahoma and Indian Territory for the sake of obtaining an expression of opinion from him, in reply to which, Bishop Brooke very kindly favors us with the following letter.—EDITOR L. C.]

THE questions involved in the matter of the prohibition of the sale of liquors in Indian Territory, called to your attention (and mine) by the printed letter sent out by the "Indian Territory Church Federation," are not new ones to me. They are not really new ones at all. That liquor is peculiarly harmful to savage and semi-savage peoples, and that they fall an easy prey to it, is sadly plain. And just what is best to do about preventing these evils for the Indians, not only in Indian Territory, but in Oklahoma and everywhere else where Indians are "allotted," have taken their lands "in severalty," and become citizens of the United States, is a matter that must concern all good men.

But there are certain facts, experimental and sure, in my judgment, which must be considered. Neither in Indian Territory now (under the strictest Federal prohibition), or in any state of the Union, so far as my knowledge extends, does prohibition prohibit, except in so far as public sentiment sustains it and enforces it. Prohibition from outside, pressed upon a community by an outside police power, not created and sustained by the local intelligence and moral support, is ineffective. It is ineffective largely in Indian Territory to-day, as it is in large portions of Iowa, Kansas, and elsewhere. The Indian Territory law is almost an impossible one. It makes every drop of wine used in the Holy Communion, every particle of liquor used by physicians and hospitals, contraband. I could be fined and imprisoned for carrying into that part of my District a flask of wine for the Sacrament, or for permitting any whiskey to be brought to our hospital. The mere having it in one's possession in the Territory is the crime of "introducing" and is often so punished, where no sale or gift is proven.

On the other hand, liquor is drunk, wines are used and dispensed at private tables and in clubs, even by men whose duty it is to enforce this rigid law. Whether there will be more drunkenness under such laws as the new state will make, it is hard to predict. That there is a great deal now, is certain. The way in which liquor is now brought in and drunk, the vile quality of much of it, the spurious patent medicines introduced and used, whose composition is largely inferior spirits, the evasion and practical perjury necessarily practised even by otherwise decent people, all these go to make a condition of affairs utterly unsatisfactory to even the most strictly temperate people, even total abstainers. No prohibition law that does not represent the will and purpose of an active majority of the citizens of that part of the new state, locally expressed, will be any more effective to keep liquor from the Indians than is the present law, nor, I may add, any less so. In that part of the new state, when it shall be admitted, will be living some 450,000 American people, no better and no worse than the people of what is now called Oklahoma. They are no better and no worse than the average citizens of Texas, Kansas, Arkansas, and Missouri, from which states they largely have come. Living among them, equally citizens and parts of the body politic and social,



will be the 70,000 to 75,000 "Indians," or "Indian citizens." Of these, less than 35 per cent. are "full-blood" Indians. The rest are white and colored people with a more or less admixture of Indian blood, of intelligence, with love of, and power for, self-government not more or less than the average white citizens. With them live some few thousand negroes, descendants of the freedmen of the Indian nations, or recent importations. Just in proportion as *all* these people are by training, argument, experience, and personal bias, induced to dislike liquor, deprecate its bad effects, and vote to keep it out or restrict and regulate its introduction and sale will it be kept out or so restricted and regulated. No other power can affect it in the end. I am not in the least blind to the apparent injustice to this small minority of the citizens of the state, that will be real Indians, their perils and possible degradation by the vicious use of liquor. But then, as now, the people that will help them and save them, must be the people by their sides, their fellow-citizens, who will by law or persuasion, by restriction or by example and education, put forth efforts to keep them from self-destruction.

That Indian Territory could or should be a state by itself is an impossibility. That it should much longer remain as it is, is equally so. In regard to what is said in the paper mentioned (from the above-mentioned "Federation") as to the breach of faith that would be wrought by leaving this matter to be settled locally, I must frankly plead some ignorance as to the exact stipulations of the treaties made with the Dawes Commission. But it must be plain that if the promise was made that the Federal power should always be used to keep out liquor, a promise was made which could not be kept. Indian Territory may be kept to itself, not admitted as either a state or a part of a state. But once admitted as a whole or a part of one of the United States, it would be both unjust and futile as well to impose upon it, for the sake of a small minority of its citizens, police regulations under Federal power, in such a matter as prohibition. If the people of that part of the new state can be persuaded to use their influence to enact such a law as will keep out of such localities, as will it, liquor and its sale, I shall be glad. Such a "local option" law I hope may be the law of the state. I know of no other that will be, as I see the conditions, either just or effective. It is plain, is it not? that largely the question, here or elsewhere, is the same: the old question as to whether constitutional or state prohibition is the best way of dealing with the evils of the liquor traffic and the use of liquor. My experience leads me to the conviction that it is not.

#### FEAST OF THE PURIFICATION.

Behold He comes in lowliness  
Whom prophets had foretold,  
The temple of His holiness  
Doth now its Lord enfold.  
And priests await to celebrate  
The sacred rites of old.

Ah, little knew they that the Son  
Borne by that gentle maid  
Was Israel's Hope, the Holy One  
Who seemed so long delayed,  
The Gentiles' Light, the Day-spring bright  
Whose beams should never fade.

The aged Simeon now beholds  
The Lord He sought so long,  
The Saviour in His arms he holds  
And utters that sweet song  
Which through all days the Church doth raise  
To her Salvation strong.

The aged Anna with delight  
Beholds the Babe divine,  
And welcomes Him, the Lord of might,  
Who comes of David's line,  
And tells how He the souls will free  
Who for salvation pine.

O blessed One, to Thee alone  
Our souls for refuge flee,  
That at the righteous Father's throne  
We may presented be  
With hearts made clean and faith serene,  
Most holy Child, by Thee.

WILLIAM EDGAR ENMAN.

EUCLID showed in himself the true symptoms of brotherly love. When his brother, in his rage, said, "Let me not live if I be not avenged upon my brother," Euclid said, "Nay, let me not live if I be not reconciled to my brother! Let me not live if we be not as good friends as ever we were before!" Euclid was a heathen. Shall a heathen thus outstrip us Christians, and put us to shame?—Sel-

## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

### THE HEALING OF THE CRIPPLE AT BETHESDA.

FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

Catechism: Sixth Commandment. Text: Phil. iv. 13.

Scripture: St. John v. 1-16.

THIS was perhaps the most deliberate of all the miracles of the Master. It was not asked for, either by the man or by his friends. The man was not brought to Him, but Jesus went to the place where it was well known that the afflicted were to be found. The miracle was done on the Sabbath day and, it would seem, because it was that day. There are other peculiarities of the miracle which will be referred to later.

The Master was in Jerusalem for the keeping of a feast. It is commonly referred to as the "unknown feast." Bishop Westcott's note at the end of Chap. V. in the *Speaker's Commentary* makes a convincing argument for the Feast of Trumpets, or the Jewish New Year, which came at the time of the September new moon.

As He had come for the keeping of the feast, He had, of course, been in attendance upon the services in the Temple earlier in the day. Then He deliberately seeks out the needy. He selects from the crowded porches at Bethesda, the one who was apparently the most hopeless, a man who had been no less than thirty-eight years in his infirmity. The Master addresses Himself to him, but draws out no expectant faith by His question, "Wilt thou be made whole?" Yet He who at other times refused to heal until He had led the suppliant to a higher plane than mere physical healing, here issued the word of power at once, "Rise, take up thy bed, and walk." But His work for the man was only half done when they separated after that physical healing.

From the fact that Jesus sought him out, that the case was not one of immediate necessity, and that it was done in the presence of a "multitude" (v. 13), it would seem to be clear that Jesus healed the man thus on the Sabbath day primarily for the sake of the teaching He had to offer to the Jews. He, of course, knew that He was violating the tradition of the elders, and it was done that the issue might be raised, and that He might have their undivided attention to His claims. This and chapter vii. show how it resulted in two different ways. The Jews on the one hand, as represented by those in authority, decided against Him, and from this time on never ceased their enmity. On the other hand, those who had ears to *hear*, believed on Him.

By this miracle is brought out the contrast between the broad principles of the actions of the Master, and the petty rules which the Jews had built up around the keeping of the Law. Because one of their prophets (Jeremiah xvii. 21) had said that they should bear no burden on the Sabbath day, they had gradually drawn the definition of a burden to so fine a point that the tailor who had a needle in his clothes, or the man with a chestnut in his pocket was declared to be a breaker of the law, and worthy of death by stoning. The Master showed by His example that the proper observance of the day was not inconsistent with deeds of mercy and kindness. He went, as other Jews went, to the regular services of the day in synagogue or temple. He sometimes refreshed His wearied body with rest, as on the afternoon of that day at Capernaum when the mother-in-law of St. Peter "ministered" unto Him. But He did not hesitate to do His miracles of mercy on that day, and He here went of evident purpose to seek out someone to heal.

The answer which the Master made to the criticisms of His enemies, brings out the broad principle of His work. "My Father worketh hitherto, and I work," was a claim that He was doing the work of the Father Himself. What offended the Jews was that He here made His own work coördinate with that of the Father, and not dependent upon it. But more than that, it is a statement of the principle upon which the true fulfillment of the Sabbath day rests. If men are to share in the rest of God after the creation, of which the Sabbath is the outward representation, they must look for a rest, not of inaction, but of sharing in the divine, spiritual work of the Father which is making the world slowly better and better. Because the Father



has come to the "day" whereon He rests, He has not ceased His activity, or the world would have ceased to be. He has, instead, "blessed the seventh day and hallowed it." That work of blessing and making holy, aside from the constant sustaining of all things, gives to the world its leaven of righteousness which is finally to redeem it. Much of that work of the Father must be done through human instruments, and any work that helps it on is a proper one for the Sabbath day of man.

Sunday, of course, has supplanted the Sabbath among Christians, and Sunday is a day above all others for the doing of the Father's work. It is His day, and we have no right to take it for our own pleasure. A proper keeping of the day will first of all never fail to hallow it by going to church and giving expression to the praise which is His due. Something in the way of refreshment for the body will follow, but that will not crowd out the third thing, the doing of good to others. This last may be the very best way of refreshing the mind and body from the narrow bounds of its week-day activity. When Jesus and the disciples were going through Samaria, they were all physically weary. As Jesus sat "thus" by the well, He had an opportunity to "do good" to the Samaritan woman, and when the disciples returned they saw such a change in Him that they thought that He had had some food given Him of which they did not know.

To return now to the man who had been healed. The Master had used him to teach the lesson which He had for the Jews. Now He went to look for him again. It is said that He found him; therefore He must have looked for him. When He found him He completed the work He had begun for him. To have given him physical relief alone would not have been to satisfy Him who knew that spiritual things are the only important things. The man had shown a proper spirit of obedience, when he had carried out to the letter the first commands of the Master. Now, because he had acted up to his light, the Master was able to point him on the true road to His service. The spiritual lesson which He gives him is this: "Sin no more lest a worse thing come upon thee."

This implies a connection between his former trouble and some sin as its cause. But there are worse penalties for sin than physical suffering. For one who has tasted of the benefit of Christ's healing and forgiveness, there should be no return to sin. That would be a choosing of darkness when there has been an experience of the light. Such sin would be worthy of a worse penalty than the thirty-eight years of impotency. The Master points out to the man, and to us, the responsibility which goes with the privilege of receiving blessings from the hands of God.

#### A MEMBER OF THE EPISCOPAL CHURCH.

"Oh, yes, I am a member of the Episcopal Church," replied a bright woman upon whom the curate had called to see why she was not taking an active part in the work of the parish. "Yes, I was confirmed in St. —'s Church, New York. My family were old Episcopalians."

"Well, are you not willing to help us in the work of the parish?"

"Yes, I should like to; but the truth of the matter is, I did so much Church work in the last parish I was in, that I simply can't force myself to get into harness again."

"But I thought you said you are a member of the Episcopal Church?"

"Well, so I am," replied the lady, with a controversial air. "I told you I was brought up an Episcopalian."

"Yes," replied the curate, who had made a number of similar visits during the week upon "members" (?) of the Episcopal Church, "will you please tell me what you mean by the word 'member'?"

"Why, of course, the word 'member' means any particular part of the body."

"Exactly," replied the curate; "now, my arm is a member of the body, but if my arm were paralyzed, what would you say of its membership?"

"I would say it was a 'dead member,'" laughingly replied the woman, for she was very clever.

"And the fact that it had been a good, strong, working arm in years gone by would not prevent it from being a dead member now," continued the curate, pressing the point home. "And its membership now, instead of being helpful to the body, would be a positive hindrance."

"I guess that's right," replied the woman.

"The truth is," said the curate, "the Episcopal Church is so full of members that either can't or won't work, that the body is pretty nearly paralyzed sometimes."

"Well," said the woman, "I guess I am a dead member. You may call on me for anything I can do to assist you."—*Parish Messenger.*

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

#### CHURCH SCHOOL AT CLINTON, MO.

To the Editor of The Living Church:

THE article in the Christmas number of THE LIVING CHURCH brought an immediate answer from the Rev. E. P. Chittenden of Kearney, Neb., formerly headmaster of St. John's,



BAIRD COLLEGE BUILDINGS, CLINTON, MO.

Salina, Kan., and later of Kearney Military Academy. After investigating the situation he secured a lease of Baird College property, and will open a military school for boys; and if \$1,200 can be pledged to meet the annual interest, the school becomes known at once as the Diocesan School. As soon as \$5,000 can be secured and the mortgage paid off or assumed, the title to the property can be obtained. The following letter speaks for itself:

"BISHOP'S RESIDENCE,  
Kansas City, Mo.

"JANUARY 2nd, 1905.

"DEAR MR. HAUPT:

"I thank you for making the suggestion that somebody with the gifts of wealth buy the school property in Clinton.

"The best of missionary agencies is a Church school and I would rejoice to have one.

"Of course it would involve a considerable expenditure each year that would have to be provided, but I would not grudge the time and work to raise it.

"May the Lord put it into the hearts of some to give this money!

"Wishing you and your family a Happy New Year,

"I remain

"Sincerely yours,

"E. R. ATWILL."

Will not some friends of Christian education come to the Bishop's aid and pledge him this \$1,200, and as much on the principal as is needed to secure the deed to this valuable property? I wish here to express my appreciation of the aid given by THE LIVING CHURCH in giving publicity to this matter.

WM. H. HAUPT.

#### "THE CHURCH LEAGUE OF THE BAPTIZED."

To the Editor of The Living Church:

THE Church League of the Baptized, a "woman's parochial organization to aid in securing pensions for the aged and disabled clergy, and for the widows and orphans of deceased clergymen," is spreading slowly but steadily, and already nearly twenty Dioceses have parochial chapters with good prospect of constant growth. The work is indeed in no way confined to women, but it comes more within the scope of their natural parish interests and activities. The main feature of the plan is that those interested form a parish organization, of course with the consent and coöperation of the rector, and undertake to get ten cents a year from, or for, every baptized member of



the parish. The sum thus collected is sent annually to the Treasurer General, Mrs. Seth Low, of New York, who turns over the accumulated offerings once every year to the Financial Agent of the General Clergy Relief Fund for disbursement. The President and Secretary of the Society, Miss Louise Winthrop Kones, of 2914 Broadway, New York, will gladly furnish all information in regard to the formation, and practical working of the parish chapters.

The object of the League, the pensioning of old and disabled clergymen, and of the widows and orphans of those deceased, appeals to every loyal member of the Church, and has the unqualified endorsement of a number of Bishops, one of whom calls the work, "The Dawn of a more promising Day." The practical working of the organization is very simple. There are no meetings, except of the officers to adjust accounts and report progress, and no dues except the ten cents collected annually, and not one ten cents thus collected is used for any expense necessarily entailed for printing, postage, etc.

The women of the Church have done a great work, through their Auxiliary, in spreading the Gospel in all lands—surely they will not refuse, individually, to lend their powerful influence in caring for those who have not only given of their substance, but their very lives to the same blessed work.

The appeal is made to the women to *take up and push the work*, with the full assurance that if they but touch it with their loving fingers it will be to the General Clergy Relief Fund what the Auxiliary is to the Board of Missions.

Easton, Md.

EDW. R. RICH.

### THE WORD "MASS."

To the Editor of The Living Church:

THE word "Mass" signifies to every English-speaking person, a celebration of the Eucharist by a Catholic priest. The objection to its use by us comes from the lingering notion that it is a special Roman Catholic word which certain artful plotters are seeking to import. This notion is related to that other supposition, so long assumed by the descendants of the Puritans, that the Church of England was the first fruits of the Reformation, prior to which for a thousand years all the English were simply Roman Catholics.

Now the fact is that "Mass" stands on precisely the same footing as "priest," "Prayer Book," "minister," "sacrament," "altar," "Confirmation," "font," "chant," "Bishop," "Church," "fast," "Lent," and all the rest of that vocabulary. Where did these words come from? Long before the Reformation these words were developed in the English language by English men and women, all members of the Church of England. They are not only English words, but also Church of England words. Each of them was worked over from some foreign word, of course. That is the way our English language developed. But the word "Mass" is no more Latin than is "chant," and no harm if it were. Who objects to "minister," "Confirmation," and "communion," though they are pure Latin words, and in their special sense derived from out-and-out Roman Catholic sources?

"Eucharist" is purely Greek, a scholastic word, never in popular use, and as strange to the untutored ear as "theotokos," or "kenotic." To make the English-speaking Roman Catholics a present of "Mass" for their exclusive use is on a par with the extreme foolishness of letting them have all right and title to "Catholic." "Mass" has Prayer Book sanction, too, for those needing that quieting assurance. Its unequalled value, though, lies in its being the one, original, common English word, known to all, signifying a true and valid Catholic offering of the Holy Eucharist. No other word can take its place for everyday usage. Its theology, not its philology, is the important thing.

Coldwater, Mich.

FREDERIC MARTIN TOWNSEND.

To the Editor of The Living Church:

I WAS extremely glad to see Father Taylor's letter regarding the use of the term "Celebration."

With myself, one Sunday, a Presbyterian relative attended a "High" parish church. The notices were sprinkled with that word "celebration." She turned to me in astonishment, and whispered: "Why, how many Sunday School celebrations do you have in the Episcopal Church?"

Etymological derivations of the word "Mass" seem, at this late day, especially unimportant. That word means one thing. Protestants, heretics, Jews, and Pagans know what it means as well as we. For that very reason the weak-kneed deprecate its use.

They "hesitate," "deem it inexpedient at this time." They

may endeavor to deceive even themselves, but the truth is that they "hesitate" to range themselves and openly identify themselves with the rest of the Catholic Church.

Instead of being proud of the glorious heritage of the Mass and proclaiming its possession by our Church to the world, they wish to avail themselves of its benefits, but they hide it away by the use of a modern, misleading term, understood only by initiates.

Yours truly,

EDW. STRATTON HOLLOWAY.

250 No. 20th St., Philadelphia.

To the Editor of The Living Church:

I HAVE long been sceptical as to the derivation of the term "Mass" from *missa*; how, if it were so, did the word come to be spelled with an "a," not "i"?

Again, the derivation is grounded on the assumption that the word "*missa*" meant the dismissal of all but communicants. Now, it is well established by Bingham that the word was used both for "*missa catechumenorum*" and also for "*missa fidelium*," the portion of the service for communicants proper. Will, then, this derivation stand?

Bingham's heading to his Book XIII is suggestive: "Some necessary remarks upon the ancient names of Divine service which modern corruptions have rendered ambiguous." And the term in question is one of them.

In your issue of January 21st, a correspondent, W. E. Enman, calls attention to the use of the term Mass by the Armenians, and in the East generally, and remarks, "The term occurs in their ancient Liturgy, and it would be news to them to be told of its being Romish." I wish he had told us how old this "occurrence" is; and how they spell the word.

Now, as the higher critics have set us the example of guessing, and insisting that their guesses must not be questioned, I may suggest, *more superioris critici*, that the term Mass is derived from the Hebrew "*Mahaseh*," "the doing," as our Lord said, "do this"; using the expression for the daily offering of the lambs at morning and evening sacrifice (see the LXX). There were reasons why the Greek *poiesis* should not be used. It is true, the Syriac Version, in giving our Lord's words, does not use *hasah*, but *avad* for "do"; and this might be considered fatal to my "guess," but I urge:

(1) How did *Missa* come to be spelled with an "a"?

(2) How did "Mass" come to be so widely used?

I may add that we find a partial use of a curious Greek word "*minsa*."

W. E. COOPER.

Toronto.

[The discussion of this subject is now at an end.—EDITOR L. C.]

### SOLICITORS FOR KURDISTAN.

To the Editor of The Living Church:

IN connection with Mr. Dray's letter under the above caption, I would like, with your permission, to add my experience to your remarks.

When I was Bishop's Secretary in Chicago, the Western Passenger Association asked me to examine and report on all cases of foreign clergy asking for clerical permits. In the year 1901 the number of Assyrians, Syrians, etc., who claimed to be in orders and whose object was to raise money for churches in their native lands, was so large and their testimonials so uncertain that I was compelled to decline to recommend them to the Association. I knew at that time three whom I had seen year after year in the Church Club rooms, and always on the same errand and for the same church or school, which never seemed to be completed. They had a look of sad disappointment when, meeting me with smooth-shaven face, I reminded them that I had heard their story as a priest with a moustache the year before.

I became satisfied then that there are too many going about both among our own clergy and other Christian bodies, who simply use what is given them to live much better here than in their own land and who never send a penny to their native Church.

JOSEPH RUSHTON.

New York, January 21st, 1905.

### WORK NEEDED AMONG NORTH CAROLINA MOUNTAINEERS.

To the Editor of The Living Church:

I HAVE read with much interest and sympathy the article by Bishop Horner, in your issue of January 14th on "The Educational Problem of the South," and from personal observa-



tion, after many years' residence in the South, I agree with Bishop Horner's views. I wish his article could be widely read and pondered over, for it contains so many truths in answer to the fiction one sees in our Northern papers, when they write upon the same subject.

As to the negro, as a Churchman, my own opinion is that, with their present characteristics, we will never make much headway with them, as the religion of emotion and sentiment will appeal to 99 per cent. of them—the religion of Hurrah! and camp meetings; and even a little education does not change them in this.

It is not the negro question I wish to speak of, in connection with the Bishop's article, but of his plea for the white mountaineers in western North Carolina. I lived among them for four years, and employed hundreds of them in my business, and I was in touch with much of the Bishop's work in those mountains, so can speak with some authority. I could tell your readers many tales of their illiteracy, and lack of educational facilities, outside of the larger towns, except where our Church has its few schools. I would tell of the noble, self-sacrificing work of many of our clergy there, travelling from mission to mission in all kinds of weather, some of the missions nearly a hundred miles apart, and many of them off the railroad line. I could tell of a mission school at Balsam Gap—where a chapel is urgently needed—the school building not large enough to hold all the children who would come, and where the first Confirmation service was held under the trees. I know of Valle Crucis, its good work and urgent need for more money, and I heartily agree with our beloved Bishop that the problem can best be met by schools—schools that will teach the young, not only how to read and write, but will give them an industrial training, along with the training of our Church.

When I read your reports of the yearly offerings and disbursements of some of our rich city churches, it occurred to me—if they only realized the needs of the Church in those mountains, that if they only knew of the struggle of the Bishop there, and how, with aching heart, he had to forego this and that needful work, if they only knew the story as I knew it, they would give a little of their plenty. Each of these rich churches, for example, could support a mission school, and not feel the loss from their own work, and think how much it would mean to those mountain children—the lasting good to them and our Master's cause.

I trust you will publish this, and that it may appeal to some of our rich Churchmen and churches to give of the Master's own, for His work, to our white brethren in the Missionary District of Asheville. Faithfully yours,

New York, Jan. 19, 1905.

ROSWELL L. MURRAY.

#### INEXPENSIVE SCHOOLS.

To the Editor of *The Living Church*:

REFERRING to a recent letter in *THE LIVING CHURCH* and quoted in the *Southern Churchman*, a correspondent says, "I do not know a Church school for girls in the South or for that matter anywhere to which a clergyman with a small salary could send his daughter."

I beg to state that St. Katharine's Hall, Bolivar, in the Diocese of Tennessee, was established to meet just the means complained of and with able teachers, the graduates are admitted to Vassar direct. The regular rate of \$150 per year, covering board, tuition, and all expenses except music, is certainly as low as could be expected, and in cases of special necessity, the clergy are given even a lower rate.

St. Mary's School, Memphis, also allows a large reduction to the clergy.

Tennessee is unusually blessed with four good and reasonable Church schools for girls. THOMAS D. WINDIATE.

Memphis, Tenn., January 17th, 1905.

#### THE WEST MISSOURI DECLARATION ON MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

YOUR criticism, in your editorial, of the Bishop of West Missouri is unjust and uncalled for.

As one of the signers of the Declaration, I know that the Bishop has good and sufficient reasons for not attaching his name to the paper. There is no Bishop in the American Church who stands for higher ideals on the subject of the sanctity of marriage, than the Bishop of West Missouri. Bishop Atwill is

NOT the man to "sit in a corner," and permit his clergy to go ahead by themselves. He is ever, and always, "at the front" in the war against the divorce evil. Yours,

Sedalia, Mo., Jan. 23, 1905.

EDMUND A. NEVILLE.

#### MY THRIFTY NEIGHBORS.

A TRUE STORY.

YEARS have passed since I last saw a neighbor whom I am not likely to forget. He was uncouth, untaught, and without any intellectual cravings; but he was bent on escaping from poverty, and his expedients were many.

He rented a piece of ground, and on that he built a house. Somebody, I suppose, gave him bits of lumber, or he economized in some way and bought the wood, for no creditor ever whispered that a bill was owing. The house was small, consisting of one room, in which father, mother, two children, and the father's brother lived. "Our home," the man used to say, "ain't much to look at; but it's our own." It is not likely that the rent for the ground amounted to much, but even a small rent bore heavily on so poor a family.

Some money was earned by officiating as sexton for our Methodist brethren. Time was used with mathematical exactness. If any sweeping, dusting, or fire-building was necessary the man attended to it, unless some other job offered pay, and in such cases his wife or his brother acted as his substitute. If his wife could earn a dollar at the washtub, and he was unemployed, he used the flying moments.

Everybody knew H—'s team, a poverty-stricken wagon, a very cheap mule, and rope harness. Sometimes a job of carting was paid for in money; sometimes there was an exchange of team service for some desired commodity. If there was no work as a teamster, the man cut grass, or made himself generally useful; and, while he never appeared to be prosperous, he was never unemployed. Besides his house, which he was proud to say was his without encumbrance, he owned four lots several miles away; and for these he was paying on monthly instalments. How he earned the money was a mystery, and one of our vestry was amazed when the man said, "I made something last week in speculation." It hadn't seemed possible that one so poor could indulge even in bucket-shop ventures, and the vestryman asked a few questions, the answers to which proved that the speculator did not deal in bonds or stocks.

Long residence in poor neighborhoods had taught Mr. H—, what kind of furniture purchasers in reduced circumstances can buy and what they can afford to pay for it. If he was not otherwise engaged, he would drive to the auction on a lonely farm, and look for bargains. The best articles and the finest stock were beyond his purse; but perhaps nobody wanted a rug, and he would buy it for ten cents, selling it the next day for twenty. Once he bought three good chairs at a quarter dollar each, and sold them for forty cents apiece the next day. He made many small purchases of this kind, always disposed of them in the near future, and, I think, rarely cleared a profit of less than seventy-five per cent. At times he would say: "We're accumulatin'," and he undoubtedly was. Many capitalists were obliged to accept five per cent. per annum or less; while he usually got back his principal with usurious gains within forty-eight hours.

Besides his farming, for he raised some products; besides his toils as a teamster, sexton, and furniture dealer, he sold oysters. Mr. Weller declared that men in extreme poverty madly rushed to the purchase of oysters and pickled salmon; but it was not so in our town, at least I never saw anyone buying oysters at his abode. There were, however, several orders in view—and the passer-by noted that Mrs. Brown wanted fifty stewing oysters, or that the Smiths wanted an equal number of larger size. A grocer said to the merchant, "You must do a large trade," to which my thrifty neighbor replied, "Oh! them's bogus orders. I only did that to advertise."

One morning, I learned that the lots had been sold, and that their owner had purchased a "beautiful home." There had been a death or a bankruptcy, at least a dwelling had been offered at a low rate, and he had secured it. I have never seen the beautiful house, but do not doubt that the owner is "still accumulatin'."

THE STUDY of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delighted at home, unobtrusive abroad, deserts us not by day or by night, in journeying or in retirement.—Cicero.



# Literary

## Biography and History.

*Life and Letters of Mandel Creighton, D.D., Oson. and Cam., Sometime Bishop of London, etc., etc.* By his Wife. In two volumes. With Portraits and Other Illustrations. London, New York, and Bombay: Longmans, Green & Co., 1904.

Mrs. Creighton undertook a difficult and delicate task when she went to work on a life of her famous husband, but she has executed her undertaking with rare tact and judgment. It is not ordinarily possible for the wife of a public man to produce a life of him which will commend itself to the world at large as impartial and so far as contemporary biographies can be, final. Mrs. Creighton has succeeded in doing this. She has everywhere sought to present the exact truth, and to this end she has filled her volumes with a very judicious selection of letters through which his life and words speak for themselves. Her own interpretive remarks and narratives are given with the very best taste, modestly and yet with sufficient fulness to supply every needed link.

Bishop Creighton discharged an important part in ecclesiastical affairs in his day; and was also one of the finest historical writers of the nineteenth century, as well as a splendid example of what a man with no special claims because of lineage can become in England, if he habitually makes the best use of his gifts and opportunities. He deserves to have such a life written, and we are all richer because of it.

We have space only for a few rapid comments on his career and position as an ecclesiastic. He had a very discerning mind, and with one general exception, rarely failed to understand those with whom he had to deal. He sought most laboriously to be just to those with whom he differed, and his characteristic position was that of patient tolerance. His little book on *Persecution and Tolerance* is indeed a sort of confession of faith on his part. He believed in the maintenance of positive convictions, and that the English Church "must be something" or perish. But he urged strenuously that persuasion was the only legitimate road to conviction, and that we must ever recognize that our opponents must be given freedom to arrive at our convictions by the same road that we ourselves have come to them—by reasonable persuasion.

Thus he hated persecution and avoided every form of prosecution, as far as possible, in dealing with his clergy. Even the "recalcitrant ritualists" with whom his most painful conflict occurred, acknowledged his desire to be tolerant. However, it was just here that the exception appears, to which we have referred, in his capacity to understand the other side. Broad-minded in the best sense naturally, his failure here was due to the fact that his own position was not really central. He called himself, facetiously, a "fanatical Anglican." Recognizing the insularity of Anglicanism, and even deploring it, he did not transcend it and never understood the real significance of the plea of the advanced men for Catholic authority. Yet he did shield his advanced clergy from much vexatious persecution, although he sought a kind of submission which could not be given. We are not defending all the actions of the London ritualists. Some of them were not within the Catholic principle of obedience to the authority they invoked. But their theoretical position never had justice done to it by Bishop Creighton, who was a firm believer in the practical necessity of keeping Church and State together, and of deferring to any national sentiment which did not, in his judgment, subvert the fundamental faith and order of the Church.

FRANCIS J. HALL.

*Adam Smith.* By Francis W. Hirst. New York: The Macmillan Co.

An excellent book, and one that it would be well for the public to read in these times of pernicious protection, as it is deemed by the present writer, when the United States and Germany are forcing the expansion of their industries at the expense of the respective nations, and Great Britain looks on the increase of their trade with envious eyes.

But it is for something more than the education of the early free-traders of Great Britain that Adam Smith stands. He is one of the few scholars who has left his mark upon history. Not that many have not indirectly contributed to the progress of events, but few have directly influenced the men of their own, or of subsequent times. "I think," said Robert Lowe, "that Adam Smith is entitled to the merit, and the unique merit, among all men who ever lived in the world, of having founded a deductive and demonstrative science of human actions and conduct"; but this is by no means all, his science has gained an innumerable number of followers who have directly applied his principles in fostering the wealth and increasing the happiness of the nations. "With a wonderful knowledge of history, law, philosophy, and letters, he combined an intuitive insight into the motives of men and the unseen mechanism of society." And

he kept his eye, as well as his foot, on the ground, and did not soar into realms of fancy. By restricting his vision to wealth and its phenomena, he was able to see how men had acted, and would inevitably act, under given circumstances; and by what simple rules public finance should be governed.

But the book has regard to something more than Adam Smith's contribution to the progress and development of trade and human society; it has a fair resumé of his "Theory of Moral Sentiments" (now almost forgotten except by the erudite), and a charming narration of the life of the gentle philosopher. The account of his connection with the University of Glasgow is especially interesting. It is pleasing to think of him as appearing before the senate of the town to protest against the infraction of University privileges, and to demand repayment of the tax or *octroi* laid upon the oatmeal brought into the town by the students for their use.

Adam Smith was a most kind and lovable man, a gentleman in the best sense of that much abused word, and a scholar who was at home in many of the various branches of human learning. His friendships were strong and lasting, and always honorable to himself and to others, as in every way he exhibited a generous, not to say magnanimous, disposition, and in honor preferred not himself but his neighbors. We like to picture Mr. Commissioner Smith in his ripe old age, as a revered figure, and as an influence for good, in the intellectual circle of the Scottish Athens.

WILLIAM PRALL.

*History of the United States from the Compromise of 1850.* By James Ford Rhodes, LL.D., Litt.D., Member of the Massachusetts Historical Society. Vol. V. 1864-1866. New York: The Macmillan Co. Price, \$2.50 net.

This volume of the elaborate *History of the United States from the Compromise of 1850* comprises the momentous years of 1864-66. The scope of the history is somewhat different from that of similar works, and by devoting an entire volume of more than 600 pages to a period of time only two years long, albeit those are the years that conclude the Civil War, the author is able to carry out his purpose. He treats his subject neither by giving a military history of the battles of the war, nor a political history of the capital. It is rather a history of the people. Three chapters are given to military and political events, after which we have, what is of much more value, because based on more original lines, chapters respectively on Society at the North and Society at the South, The Treatment of Prisoners of War, and Reconstruction. The first two of these chapters are especially interesting, although they do not afford food for national pride. Drawing his facts largely from the files of newspapers of the day, Dr. Rhodes shows that neither in the North nor in the South was society in that sober condition which would seem to befit so momentous a struggle. He finds that, with impending famine if not starvation in the South, there was a greed for private speculation and extravagant living, gaiety, and lavishness that were in strange contrast to the sufferings of the soldiers upon the field, while both North and South there was a terrible increase of vice and crime. In Washington and in the Northern cities he finds a run of immorality and corruption side by side with hard times and forced economy. In his very impartial examination of the question of the treatment of prisoners of war, Dr. Rhodes concludes that on the whole there was little to choose between the two sections, and exonerates Jefferson Davis from any responsibility for the suffering of Northern prisoners. No part of the elaborate history is more difficult than the consideration of this question, and no part is more conscientiously done. In the main, he is able to defend both the administrations of the North and of the South against their critics. The final chapter on the Reconstruction is perhaps the least satisfactory part of the book, since of necessity it could not contain a thorough view of the subject without going much beyond the date at which the scope of the volume closes. The author shows that the New Orleans riots and other specific causes were accepted in the North as showing that the people of the South could not be trusted to protect the freedmen, and thus it was that the series of enactments projected from the North and forced upon an unwilling South, which had so unfortunate an effect within the decade that followed, were inaugurated by law.

*The Men Who Made the Nation.* An Outline of United States History from 1760 to 1865. By Edwin Erle Sparks, Ph.D. Illustrated with many Reproductions of Contemporary Prints, Sketches, Facsimiles, etc. New York: The Macmillan Co. Price, \$1.00 net.

This volume treats American history from the standpoint of its chief characters, and preserves for us by facsimile a large collection of election and other cartoons and papers of the middle nineteenth century. Some of these, in view of later history, are especially interesting. One observes a cartoon of the campaign of 1832, in which Andrew Jackson is described as "King Andrew the First," is dressed in the manner of the Norman kings, bears a crown on his head, carries a sceptre in his right hand and a paper marked "Veto" in his left; and smiles to think how history repeats itself in gloomy prognostications of campaigners as well as elsewhere.



*The Holy Roman Empire.* By James Bryce, D.C.L., Honorary Fellow of Trinity and Oriel Colleges, Oxford, author of *Transcaucasia and Ararat*, etc. A New Edition Enlarged and Revised throughout, with A Chronological Table of Events and Three Maps. New York: The Macmillan Co. Price, \$1.50 net.

This is an important revision, in which the distinguished author has embraced the opportunity to correct his classic work by noting the considerable added knowledge which we have of historical events since the first edition was published forty years ago. He explains that the volume is not re-written, since it would result in too large an expansion of its contents if he had attempted to do so with any fulness; but by its corrections and the not inconsiderable new matter, it is again, as the first edition was when it appeared, brought fully up to date. The most important addition is that pertaining to the progress of Germany toward national unity and its accomplishment.

### New Volumes of Sermons.

*Sermons on Social Subjects.* Compiled by the Rev. W. Henry Hunt. London: Skeffington & Son. Imported by Thomas Whittaker, New York.

These sermons, preached at St. Paul's Church, Covent Garden, under the auspices of the London Branch of the Christian Social Union, are worth reading and study. Some of them are original in subject and in treatment, some in treatment only, and some again, as might be expected when a number of clergymen have been asked to preach in a stated course, are mere mechanical contrivances. We instance as belonging to the first of the above categories, the sermons on "The Man Not in the Street" and "A Class Ministry"; as belonging to the second, the sermons on "Luxury" and on "Purity"; and as belonging to the third, the sermons on "The Church as Director of the Public Conscience" and on "Voting as a Religious Duty."

We will take up the last class first. That there is a great deal of learning in the sermon on "The Church as Director of the Public Conscience" cannot be denied, but it is misplaced. What the people need is a teaching that goes straight from the heart of the preacher and not a discussion of the views of St. Ambrose of Milan or of Dante Alighieri; there are too many sermons of this kind of fine writing and not enough of fine preaching. In view of so many sermons that are essays in character, we can easily understand why there are so many weary ears in the pews.

On the other hand, we cannot commend the sermons on "Luxury" and on "Purity" too highly. Old as these subjects are, there is a simplicity and directness to the discourses that carries them straight to the conscience of the reader, as they must have gone to that of the hearer. The figure of the lady who stopped at a house to pay a visit to a friend remains printed in our memory—"Who with her 'chauffeur,' and her footmen, and the men to open the door, and roll down a carpet, and bring an umbrella, and wait about until she came in, took seven able-bodied men to get her into her friend's house." And the sermon on the training of boys is a timely word and one that is much needed. It is prophetic of both temporal and eternal ruin, unless something is done to lay upon parents the necessity of teaching the young, that the cross of Christ demands self-control issuing in self-sacrifice.

We would like to dwell upon the subjects of the sermons that are original, as *e.g.*, "The Man Not in the Street," and "A Class Ministry." There has been too much sentimental sympathy with the submerged tenth, with the outcasts and the vagabonds, and a neglect of the study of the socially-saved upper class. Our Church has ministered too much to the self-religious men and women, and these have too often acquired a contempt for the people whom they esteem as "cursed" and "unclean," not perceiving that, as abject as they may be, they have many opportunities of self-sacrifice and of doing good, which they seize upon; whereas the men and women of the socially-saved class lead isolated lives, and becoming self-indulgent, end in indifference to the claims of God and neglect the causes of the soul.

WILLIAM PRALL.

*Peterborough Sermons.* By the late Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham, sometime Canon of Peterborough. New York: The Macmillan Co. Price, \$1.75.

This volume of sermons of the late Lord Bishop of Durham is made up of discourses preached a quarter of a century and more ago when he was Canon of Peterborough. There is a course of eleven sermons on the Last Discourses of the Lord, eleven lectures on St. John's Gospel, most of which are reproduced in his commentary on St. John in the Speaker's Commentary; and eleven sermons preached on special occasions in the Cathedral. This book is characterized by the same profound learning and deep spirituality which is always found in the writings of Bishop Westcott. It is a welcome addition to the published works of this great and good scholar.

*Saturday Night Sermons.* By the Rev. Geo. Thos. Dowling, D.D. New York: Thomas Whittaker.

It is something encouraging that a secular newspaper will ask a clergyman to write a short religious editorial weekly for six months, as the *Los Angeles Express* did. Dr. Dowling did his work well. The little sermons are all good and helpful; and at the same time they avoid anything dogmatic or controversial. No one could

possibly take offence at anything in them; but all would find something to do them spiritual good.

*The Footsteps of the Flock.* Scripture Studies for every Sunday of the Year. By the Rev. G. H. Morrison, M.A. New York: A. C. Armstrong & Son.

We have in this volume two readings on the Holy Scriptures for each Sunday—one from an Old Testament subject and one from the New. As the author is not a Churchman, the readings do not follow the Christian Year; but they are spiritual and devout, and cannot fail to be useful to anyone who uses it for spiritual reading.

*The Gospel and Human Life.* Sermon by Alfred Ainger, M.A., LL.D., Late Master of the Temple and Canon of Bristol. New York: The Macmillan Co. Price, \$2.00.

This collection of sermons of Canon Ainger, made by his friend, Canon Beeching of Westminster, is a notable one. The sermons were selected with a view of bringing out the special character of the preacher's style. All the two dozen discourses press home to the hearers the necessity of interpreting our faith by our daily walk and conversation. The Master of the Temple did not hesitate to preach on such subjects as "The Religious Aspect of Letter-Writing," "Christian Courtesy," and kindred topics. In all the sermons in this collection there is a strain of practical piety and simple spirituality which is most helpful. The English of Canon Ainger is beautiful in its purity and specially in its avoidance of over ornamentation, which was so noticeable in the writings of the late Dean of Canterbury. We have seldom read a more delightful volume of sermons than this one.

F. A. S.

*The Human Nature of the Saints.* By George Hodges, D.D. New York: Thomas Whittaker. Price, \$1.00.

The sermons of the Dean of the Episcopal Theological School in Cambridge are always interesting and eminently practical. The present volume is fully up to the Dean's standard. It is full of common sense and piety, and is very pleasant reading. Some of his positions, unhappily, are entirely opposed to those of the greater part of God's Church.

*The Stars and the Book.* Sermons preached in St. James' Methodist Episcopal Church, Chicago. By Camden M. Cobern, D.D. Cincinnati: Jennings & Graham. Price, 50 cts.

This volume of eight sermons is an attractive one in many ways. The author takes an orthodox view of the Holy Scriptures, the Incarnation, and the Atonement. He has a large and varied fund of illustration, and evidently is a reader. To a Churchman it is unpleasant to have the Son of God and the saints spoken of by their names with no titles of reverence; but in this we cannot suspect the author of conscious disrespect; but only of conformity to the usual Protestant practice.

### Miscellaneous.

*The Quest of John Chapman.* The Story of a Forgotten Hero. By Newell Dwight Hillis. New York: The Macmillan Co. Price, \$1.50.

Many people in the West have heard of "Uncle Johnny Appleseed," who always carried seeds with him, and who planted more than a hundred orchards on the Ohio river late in the eighteenth century. The author has looked up this almost mythical character, and has written a delightful novel around the historical facts which he has unearthed.

In 1788 a band of settlers left a small town in Massachusetts to go beyond the Alleghenies and to settle in the Ohio Valley. In the party were Colonel Durand and his daughter Dorothy. Among those left behind were William Durand, brother of the Colonel, and the pastor, Dr. Chapman, and his son John. Theological differences had separated Colonel Durand and Dr. Chapman, and Dorothy and John had been forbidden to speak to each other. At the farewell service John drops a branch of apple-blossoms from the gallery of the meeting-house into Dorothy's lap, as a token of his loyal devotion.

John soon follows Dorothy to the Ohio Valley and only finds her to lose her by death. All the rest of his long life is devoted to planting orchards through the wilderness, so that settlers in years to come might find fruit trees and grape-vines awaiting them in their new settlements.

The story is told with much poetic beauty, and the book is a delightful one. Full of the love of nature and of humanity, the author incorporates his own feelings into the character of the hero. There are passages of great beauty and pathos throughout the story, and the death scene at the end is full of true religion and pathetic charm. This book is bound to become a great favorite, as it well deserves to be.

F. A. S.

*The Christian Year Kalendar* is issued for its 29th year, and retains the form that it has so long borne and which has become familiar to Churchmen generally. The preface by Bishop Seymour is an excellent paper, which takes the form of an introduction to the kalendar. The matter in general is largely identical with that of former years.



## THE LITTLE IRISH CHURCH.

By ROLAND RINGWALT.

**M**ORE than a century and a half ago, Swift anticipated the disestablishment of the Irish Church, and the prediction has been fulfilled. With a great Roman Catholic population and an aggressive Presbyterian element on the same soil, the little Irish Church has been assailed for inefficiency, for favoritism, for general unpopularity, and for various other defects. She has had no Keble to weave charmed verses about her glebes and chancels. She has not the romantic Jacobite memories that hang about her Scottish sister. The general reading public knows her chiefly as the body which Macaulay denounced and which Gladstone disestablished.

But if the little Irish Church should pass out of history as some of the ancient Churches have done, students would gather up curious fragments. In proportion to her numbers the roll of great names is not merely surprising, it is marvellous. Take the entire population of Ireland and the muster roll of the Irish Church is small. Take the remarkable names of Ireland, the names that have counted for most, and it is noteworthy that so many of them have belonged to a small religious body, not strong in money, and lacking in political support.

In the days of Charles the First, Englishman and Celt joined in admiring the wisdom and goodness of Bedell. Burnet's life of the noble Irish Bishop is one of the most interesting and best known of ecclesiastical biographies. The difficulties through which Bedell passed, the learning which he brought to bear on the most intricate problems of his day, the saintly patience he showed under heavy trials, won him a kind of informal canonization. His enemies being judges, he was of different clay from ordinary men.

Unsaintly but not unheroic Strafford cannot be omitted from a list of England's great men, and his Irish days are too important to be overlooked. His interest in the Church was that of a statesman rather than that of a devotee, but we might say the same of a number of English premiers and perhaps of some English Bishops. The plans of a giant who is on the losing side are sometimes quite as interesting to the reader as the plans of a conqueror. Strafford's policy in Church and State failed, but there is a fascination about him like that of Samson under the pillars. He tried to hold back the Puritans, to preserve the old order of things, and to make a weak monarch strong. His powerful intellect, his mighty will, his unyielding courage showed in his Irish life, and his name stands high on the rolls of those who were never more stately than in the hour of their downfall.

After the Restoration, one of the most famous of England's divines went to Ireland, and Jeremy Taylor became Bishop of Down and Connor. The mitre as well as the crown may cover an uneasy head, and Taylor's life in Ireland was hard, so hard that he dropped the liberal views of earlier years and became pugnacious enough to please Archbishop Laud or Dr. Johnson. With all his learning, with all his eloquence, with all his devotional raptures, Taylor was human, and he resented the conduct of the warlike Nonconformists who insulted him, complained of his administration, and even threatened his life. At times he forgot his rules for holy living and his meditations on holy dying, and gave himself over to an ordinary man's fits of temper. The Civil War had brought its great trials, but it did not vex the soul of Taylor as his continual wrangles with the Dissenters vexed him. Rasping annoyances, petty grievances, constant provocations may affect a strong man as gnats affect a thoroughbred horse. Ireland brought out the worst side of Jeremy Taylor, and he doubtless regarded it as an isle not of saints but of petty martyrdoms.

In the year that Jeremy Taylor died, Jonathan Swift was born. Swift never counted himself an Irishman, yet he was born in Ireland, he went to Kikenny school, his college days were spent at Dublin, his country parishes were in Ireland, he lives in history as the Dean of St. Patrick's, and his bones were laid under the Cathedral in which he had preached so often and so well. But if he never felt himself to be an Irishman, Ireland was proud of him. The fiery Celt and the stubborn Calvinist forgave him all that he had said in "The Tale of a Tub." He was looked on as the champion of Irish rights and interests. If there was a chance of establishing Irish manufactures, Swift was prompt to urge it on the public; if Ireland was threatened with debased coinage, Swift defeated the plan. Long after his death many a story was told of "the Dane," and "the Dane" he was to thousands who rarely said "Swift" and did not know that his Christian name was Jonathan. Swift's

courage, energy, and benevolence won the hearts of the Irish people, and to this day he is one of their heroes.

While Swift was in his later teens, George Berkeley was born, and Berkeley belonged partly to Ireland, though chiefly to Heaven. He, like Swift, was of Irish birth and education; he was Dean of Derry and Bishop of Cloyne; his life was mainly spent in his native country. In "The Querist" he asks a large list of questions bearing on the industrial and commercial possibilities of Ireland. He formed many plans for the benefit of his countrymen, and his saintly character won the regard of the Roman Catholics. His prudent counsel did much to save poor Irishmen from joining in the Stuart uprising of 1745. Many Roman Catholic priests expressed their thanks to Berkeley for his politico-economic advice. In all that pertains to meat and raiment he was as shrewd and practical as Benjamin Franklin, but in all his work there is something Franklin lacks, a profound sense that life is more than meat and the body more than raiment. More like an angel than a man, Berkeley lived his beautiful life, dreaming of a university beyond the seas, drinking in the deepest waters of Plato, and yet sympathizing with every effort to put more potatoes on an Irish laborer's table or to provide shoes for neglected children.

Berkeley was on his American rambles when Edmund Burke was born, and Edmund Burke was the most remarkable layman known to the entire Anglican communion of the eighteenth century. There have always been laymen who were deeply read in theology and Church history, but Edmund Burke was more than a well-informed Churchman, he was a philosopher of broad sympathies. He loved the English Church because she represented a historic life, because she had a stately and reverent worship, because she had reared learned divines and able teachers, because her prayers were in noble English, because she was full of dignity and poetry. At the same time he never forgot the Roman Catholics to whom, through his mother, he was related, nor the kindly Friend who had taught the school of his boyhood. Burke understood the devout Roman Catholic and the pious Nonconformist, he regarded every sincere Christian as his brother, and showed it by acts of courtesy and generosity. In Ireland, where religious bitterness often led to bloody strife, where funerals were interrupted by stones and brick-bats, where the Protestant scoffed at the Cross and the Roman Catholic tore the Bible to tatters, the influence of Burke bore fruit. Swift, Berkeley, and Burke are three names that adorn the eighteenth century.

A daughter of the Irish Church told the story of Ireland in novels read by many who never studied Swift or Berkeley. Maria Edgeworth knew what Swift and Berkeley had done and tried to do, she was more than thirty years old at the time of Burke's death, she was familiar with public speeches and political pamphlets, but she went about her work in another way. Ormond tells the tale of the rascally Irish politician who would sell his country for a contract, and of the extravagant Irish gentleman who insists on beginning to build though he is not able to finish. *The Absentee* describes the wasteful landowner who runs a spendthrift career in London, the honest agent who tries to save the estate, the swindler who robs the landlord with one hand and the tenant with the other, and the wretched peasant who either stands still all the day because no man has hired him or else earns wages to put it in a bag with holes.

The bright little Irish woman knew whereof she wrote, and she well deserved the homage she received from Sir Walter Scott, Lord Macaulay, and Cardinal Newman.

A list of the religious thinkers of the nineteenth century would be short indeed if without mention of Richard Whately, Archbishop of Dublin; of William Archer Butler, the stirring preacher and the devout philosopher, and of Richard Chenevix Trench, prelate, poet, and historian. Possibly no man in the nineteenth century is more interesting as an intellectual marvel than Sir William Rowan Hamilton, linguist, mathematician, orator, poet, and one of the true sons of the little Irish Church. The story of Trinity College, Dublin, grows more and more fascinating as one reflects on the men who have taught and studied there. Parliament may establish and disestablish Churches, but it cannot establish or disestablish genius. Bedell, Jeremy Taylor, Swift, Berkeley, Burke, Maria Edgeworth, Whately, Butler, Trench, and Hamilton were allied with the little Irish Church, and their names are not likely to fade.

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THERE is some deep connection between spirit and form which is essential, and which cannot be finally sundered even in the divorce of death.—Duke of Argyll.



## Topics of the Day

### THE MORALITY OF THE OLD TESTAMENT, AND INSPIRATION.

*Question.*—Will you suggest a way to help a man whose faith in the Bible has been somewhat upset by the moral difficulties of the Old Testament and the claims of the newer criticism?

*Answer.*—We shall best find a solution of such difficulties, perhaps, if we try to get a clear idea of just what the Bible is. And to put this very simply: Holy Scripture is the record of man's search for God, and of God's response to his seeking.

Men, everywhere and always, have been trying to find God; the history of the world religions is a record of their efforts to know Him. And the history of Israel is the story of a nation which, whatever its faults and failings, gave itself preëminently to this religious task. With other nations there is much in the way of secular progress, and mingled with this a spiritual development also; but with the Jews, the record of the nation is the record of a people who devoted themselves almost exclusively to the struggle for spiritual growth. However we account for it, Israel is a peculiar people; its evolution is a spiritual evolution; it seems to have a special work, and that work is the development of the religious consciousness. Others sought for God, feeling after Him, if haply they might find Him; Israel was in a unique way devoted to the task. It has no history apart from its religious history, no literature except its religious writings; it seems to have but one purpose, to keep alive in the world the knowledge and remembrance of God.

Now if we believe in God as a person, we believe that when men seek Him He will reveal Himself to them. When one human personality strives with all its might to know another, that other cannot remain indifferent; knowledge, friendship, intimacy, is the reward of those who seek it. So those who try to find God will learn that as they move toward Him He steps forth to meet them; when men strive diligently to attain a knowledge of Him, He unveils Himself and opens before them the treasures of His mind. In proportion as men have tried to understand His character, He has responded to the effort, and their aspiration has had its answer in His stooping to meet them and breathing into them His own Spirit.

This will help us to see what we are to understand by the inspiration of the Bible. It does not mean that the Book itself is a mechanically inspired writing, but rather that men whose souls have breathed forth their longing for God have in turn had His life breathed into them. The men are inspired, rather than the Book.

There is other inspiration, but the inspiration of the Bible is of a particular kind. Men in every nation and every time who have sought God, have found Him, and so have been breathed upon by Him. But as the Jewish nation gave itself peculiarly to this search for God, and as its prophets and spiritual leaders devoted themselves with all their powers to this one task, so God made His response to their aspiration more generous and satisfying. So Biblical inspiration differs from all other inspiration, in degree and even in kind, because it is God's answer to a search for Him such as can be found in no other nation and with no other individuals. The old fathers, for example, used to speak of an inspiration of the great thinkers of Greece, as a reflection of that Light that lighteth every man coming into the world. But how much larger and richer, how transcendently deeper and fuller, how radically different, is the inspiration that comes to the spiritual leaders of a people who were especially devoted to the search for God, who inherited all the past of a race and nation whose one idea was to find Him, and who but gave expression to the accumulating knowledge into the possession of which they had come.

And again, with this conception of what the Bible is, we shall see the limitations of inspiration. The men who wrote the Scriptures were inspired for one special purpose: that they might tell about God. He revealed *Himself* to them; He did not necessarily tell them more than other men knew about science, or history, or medicine, or a hundred other things; He simply revealed to them His own character, His nature, His mind, His purpose for men. The Bible, therefore, is inspired for one purpose—to show the truth about God, to give men

a sure and certain record in matters of faith and morals. Mistakes in history, even errors in fact, ignorance of scientific truth—none of these, if they are present, will invalidate the claims of Scripture; for the Bible writers do not pretend to any infallibility on these points; they are simply inspired to give a right moral teaching and to point out a clear path of faith. Assuming, for example, that they accept the current theories of their time about the creation of the world, or that they place on record a well-known legend about a universal flood—we have no concern about the source of these stories. What interests us is that now for the first time *God* is related to these ancient narratives: *He* creates, *His* Spirit broods upon the face of the waters; *He* enters into relations with men; their errors are sins against Him; *He* rewards or punishes.

And so it is with Bible history. We are not concerned so much with the accuracy of names and dates as with the fact that as nations rise and fall, the Bible record of their life differs from all other history in that it shows *God's* hand in all things. He stands behind the scenes, and whatever human causes may seem to bring about results, they are shown to be but the instruments of His power. Secular historians would tell of the struggles of Egypt or Syria or Damascus or the kingdoms of the East, and how Israel was affected by their varying fortunes; the Bible historians show *God* behind all, working out His purposes through human agencies. Secular writers would have told of the reign of Cyrus and its influence on the history of Israel; the Bible writers show this, but show also how God "raised up Cyrus" to carry out His own divine plans. An ordinary historian would tell of human events that proceeded from certain causes and led to certain results; the inspired historian shows God as the moving power behind all causes.

Now such a view of inspiration will show us very clearly that there is an evolutionary progress in revelation. If the Bible is the record of man's search for God, we shall expect it to show the steps that have marked the progress of that search. They do not come to know Him all at once, to perfection; rather, they gain this knowledge piecemeal, little by little, till it is for all practical purposes complete.

So there is an evolution in the idea of God. At first the thought of Him seems very anthropomorphic; then He is regarded as a tribal deity; then, in prophets and psalmists, He becomes the God of the whole earth; and at last in the Gospels and the Epistles, He is seen as Father, Son, and Holy Spirit, devising means that all His banished ones may return.

Or take, again, the morality of the Bible. At first, in some of the stories of the Book of Judges, it seems crude and imperfect. Even in the Psalms there are lapses into a spirit of vengeance, with imprecations against the enemies of Israel and of Israel's God. These are not to be judged by themselves, but rather as compared with surrounding heathenism. Only so do we get an adequate conception of the immense distance that separated those who knew God from those who had not yet found Him. Yet, little by little, relatively imperfect ideas of God's moral character drop away, until in the revelation of the New Testament we see God in His infinite perfection, a God of beauty, of holiness, of tender mercy and compassion, and love. There are great elements of truth in the old conceptions; for God is just as well as loving, stern as well as compassionate, with a holiness that hates sin; so the Old Testament thought is allowed to remain as a witness to this side of His nature, as, indeed, it finds reiteration even in the thought of St. John or St. Paul, or in the words of our Lord Christ Himself, though the predominant thought is now of the God whose love for sinners shines in the light of the Cross of Calvary.

The moral difficulties of the Bible disappear when once we realize that there was this growth in the knowledge of God and in the appreciation of what His holiness involves. We are not surprised that the spirit of Elisha is forbidden to the sons of Zebedee, or that the imprecatory Psalms give place to the prayer of St. Stephen, "Lord, lay not this sin to their charge."

So, while all parts of the Bible are of value, all are not of equal value. We reach the Holy of Holies as we gaze on the face of the Son of Man. But the distance that separates the New Testament from the Old is no greater than that which separated the writers of the old dispensation, with all their absence of the full Christian faith, from the ignorance and immorality, the idolatry and superstition, in the midst of which their light was as the brightness of the sun.

And each new bit of knowledge comes only with man's striving to reach up to God. The problem of suffering and evil, a puzzle to the writer of the Book of Job, who rests at length



in the thought of God's greatness and man's littleness and the impossibility of the one being comprehended by the other, is solved for us, as well as it ever will be solved this side of the grave, in the life and atoning death of Jesus Christ. Or, heredity and its blasting curse, over which Ezekiel agonizes till he seems almost to reject the second commandment in his indignant denunciation of a wrong interpretation of it, is solved by St. Paul, who sees the whole truth and knows the remedy for the inherited sin. Or, once more, immortality and the resurrection, guessed at by the prophets, held fast tremblingly by psalmists, is made certain in Christ. So, all through the centuries, men were seeking after God, finding Him little by little, adding here and there a bit to their knowledge, and at last as they look upon Christ, knowing Him to perfection.

There is hardly room here to speak of the higher criticism; what it is, how it has been abused, how it may be used. But surely it can have no terrors for men who have this larger idea of the Bible, and who read its pages, with the same idea in their minds that filled the minds of its writers—read it, that is, to find God and be found of Him. Such will see that, whoever wrote its earlier books and however ignorant they may have been about some things that we know, they had gained something which we can never have except by their guidance.

There is here a sort of concentration of revelation. God reveals Himself in many ways: in nature, for the heavens declare the glory of God, and the firmament showeth His handiwork; in man, made in God's image, after His likeness; in men especially who have learned spiritual truth, for there His Spirit illumines and inspires; and all this deepened and concentrated in the revelation of the Son, who came as the brightness of the Father's glory and express image, the stamped copy, of His Person. So, whatever the difficulties of all that goes before, they resolve themselves, when viewed in the light of this splendid outcome of it; and we have at length in concrete expression the full knowledge of the Infinite. What Christ is, God is; what Christ thinks, God thinks; what Christ says or does, God would say and do. He that hath seen Him hath seen the Father.

C. F.

## The Family Fireside

### UNFULFILMENT.

The golden days of youth  
Are speeding quickly hence,  
Leaving my work undone  
Through pain's incompetence.

Since naught I may fulfil  
That I desired to be,  
Why, Father, hast Thou given  
This power my lack to see?

Why should I vainly long  
To scale the distant height?  
Why should I look above  
With short, unclouded sight?

Were it not better far  
In ignorance to abide?  
In darkness wait for light  
That comes at eventide?

Yet, since no Lethe Spring  
My yearning may subdue,  
Give me, dear Lord, Thy Hand  
To hold me close and true.

EDNA ST. JOHN.

### WHISPERINGS.

When the daylight fades into twilight shades  
I send a sweet thought unto thee  
In an angel's care; she will bear it there  
And tell thee it cometh from me.

Dost thou hear it, dear, as thou sittest there  
And thinkest of days yet to be?  
Dost thou feel her wings as she stoops and sings,  
"Thy love sends her love unto thee?"

Dost thou answer then with a deep heart-throb,  
"Oh, Spirit, whoever thou art!  
Take my message now, my most sacred vow;  
I love her with all of my heart."

ISABELLA K. ELBERT.

### BISHOP HALL ON TEACHING PURITY.

IN a recent address to the Girls' Friendly Society at Washington and at Baltimore, the Bishop spoke of the great value of the Society as bearing witness to a high standard of womanly purity. Referring to the alarming frequency of divorce, and to the cry for stricter legislation concerning this matter, he showed how little good could be accomplished by legislation, whether by ecclesiastical canons or by civil statutes, without a strong public opinion to enforce the law. "Moreover," he said, "prevention is always better than cure. We need to teach true marriage, its dignity and sacredness, and so to guard against the heedless undertaking of obligations which may afterwards be lightly violated." Giving as a definition of marriage—"The lifelong union of one man with one woman to the exclusion of all other on either side," he dwelt on (1) the *lifelong* character, (2) the *exclusive* character of the marriage union, and then more fully on (3) its *essential* character as the union of *man* and *woman*—of two rational and moral beings, endowed with intelligence and conscience. Marriage is not the mating of animals, the combination of social forces, or the union of purses; but the fellowship of man and woman, in the higher as well as the lower concerns of life, for mutual helpfulness and training, for the making of a home, and the bringing up of children. This is the explanation of the Apostle's injunction that marriage should be only in the Lord, of the objection to mixed marriages—of a Christian woman with an unbelieving or irreligious man, where there can be no true fellowship in the highest concerns and the deepest interests of life. This is why a woman or girl cannot allow herself to be treated as a toy to be played with and petted, or as a doll to be admired for a pretty face or dress. She must insist on being regarded as the companion and helpmate of her husband; she will insist on being respected, and therefore on her partner's being one whom she can respect.

Marriage involves union and fellowship of the whole being. We are not to ignore the lower, physical part of our complex nature. Purity does not consist in pretending that we are simple spirits, when we have a material as well as a spiritual being. Our bodies with all their organs and functions, as well as our spirits, are created by God. There is nothing to be ashamed of in any part of our being, and no part to be dishonored or played tricks with, as if it could be used for mere purposes of pleasure, altogether apart from the great objects for which it was designed. Think of the dignity and sacredness of those powers by which Almighty God makes husband and wife, father and mother, fellow workers with Himself in His creative work, by the handing on of human life! Purity consists not in ignoring the body; but in the subordination of the lower elements of our being, the bodily appetites and passions, to the higher powers of reason and conscience, in the use of all the parts of our nature in obedience to God's regulations and for His purposes. Herein is purity and modesty, in subordination and harmony. That is immodest which dwells on the lower to the ignoring of our higher nature. The higher should penetrate and so raise and spiritualize the lower.

I dwell on this because I am convinced that it all needs to be said continually and said plainly. Witness the tone of the novels of the day, not those only which would be called trashy and low, but such as are widely read among cultivated people and are attractive in their literary form. Many of them are full of what a friend, speaking to me the other day, rightly called horrid animalism. They abound in voluptuous language, voluptuous descriptions, and sensual suggestions. They not only tell of a poor standard of living, but they glorify the lower side of our nature.

Then again the need of plain speaking has been brought home to me by a two-fold discovery. I have been appalled to find widespread prevalence of the grossest impurity and immorality—not mere indecency—in connection with some of our public schools, and where perhaps it might least have been expected; and then to find how in very large measure this was due to ignorance of the nature of the wrong and of the consequences involved; to the fact that girls from 14 to 17 years of age had never received from their mothers a word of warning about dangers and temptations, nor of instruction about the dignity of their bodies, about the sacredness of womanhood. The mothers, I suppose, would ascribe this silence to modesty; I call it prudishness, and worse, it is a foolish and wicked neglect of a solemn responsibility. Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves—physiological facts—which show the dignity



of the body and the sacredness of its functions; and not leave them to pick up knowledge in evil curiosity, or from bad companions, or through bitter experience. If mothers neglect their duty, then Associates of the Girls' Friendly Society must take this with other ways, in which they seek to act a mother's or an older sister's part to the girls under their care.

Three hints I would give in conclusion, both for older and younger women, for mothers and daughters, for the Associates and the members of the G. F. S.:

1. *Teach Purity, not Impurity.* It is quite possible to know too much of evil. There is no need to be familiarized with sin, with what is profane or dishonest or cruel or unclean. This is the rule I constantly recommend, not to do or allow, to read or listen, to say or let your mind dwell upon, that which you would be ashamed of one whom you love and respect knowing that you were doing or saying or reading or thinking about. Be *shamefast*, held fast by this true modesty, and let this be your protection. Teach purity, the reverent regard for ourselves, the right use of the body, and so guard against impurity.

2. *Do not Ignore Dangers and Temptations.* At Baptism everyone is required to renounce three enemies—the Devil, the World, and the Flesh. It is not only very intellectual people who are called upon to renounce the Devil, nor only fashionable and wealthy people who have to renounce the World, nor only unfortunate people who live in the slums who have to renounce the Flesh. All three enemies are to be renounced by *everyone*. And all three are *real* enemies, each of which we are to expect will attack each one of us at some time and in one way or another. We must not then be surprised at temptations of any kind. Temptation is not sin. We must be on our guard. We must practise self-control, so that if some great temptation should come we may have ourselves in hand.

3. *Do not Despise or Rebel against Safeguards,* the reason or need of which you perhaps do not recognize, but which general experience has proved to be necessary or wise. It is a common temptation to despise propriety, to throw off conventionality, as to companionship, places of amusement, dress, conversation, and so forth. Take care you do not find out too late the folly of disregarding precautions and safeguards which wider experience has provided.

Purity of heart, remember, is an inner temper and disposition, like Poverty of spirit. But none can have a pure heart who does not preserve the body in temperance, soberness, and chastity. And if we would preserve the inner citadel we must guard the outposts. The senses are the avenues to the heart. Present your bodies then "a living sacrifice, holy and acceptable unto God, which is your reasonable service."—*Mountain Echo*.

## FLOWERS IN THE WINTER-WINDOW.

By LORA S. LA MANCE.

**F**OR the plant window—limited as it must be in its scope—most people choose flowering rather than foliage plants. Flowers are what they want, and yet in most plant-windows, flowers in mid-winter are few and far between.

What is the cause? Various reasons. First, there is a large class of mistakes that could have been avoided earlier in the season, but admit of small remedy in inopportune mid-winter. Among these mistakes are over-potting, i.e., putting small plants in large pots, the besetting sin of all beginners; unsuitable selections, such as carnations and violets for hot rooms, geraniums for shady windows, etc.; and lastly, windows too crowded for all the plants to get their due share of light and attention. In addition to this, many plant rooms are kept too hot for house plants, or the poor things are allowed to remain dusty and insect infested, and are never stimulated with fertilizers of any kind.

But even where mistakes have been the rule, there is some chance for improvement. In most collections there are a few fair-sized plants that will produce flowers if coaxed a little. So look over your unsatisfactory collection, and remove first of all every small, over-potted plant that shows not a sign of bud. Put these hopeless ones on some under or back shelf, out of the way, and promise yourself that you will never be caught making that mistake again. With more room, and more advantageous places on the stand, the remaining plants have some show.

Primroses and begonias like shade. But the geraniums, petunias, and heliotropes commonly chosen for the window, do not like shade. It takes every bit of sunlight that they can get to spur them into bud-making, and as much more to persuade

them to open their blossoms. Give them the top place on the sunniest shelf; take down the curtains—a plant window needs no other drapery than vine, leaf, and bloom—roll up the shades to the very top, and fold the blinds fully back each morning, and your grateful plants will respond in quickened growth and setting of flower buds.

And keep those plants clean. It is astonishing, the amount of floating dust in the ordinary living-room. Cover the plant-stand at sweeping time, and wash the leaves often. Never, never allow insects to stay on plants. They suck the sap out of leaf and branch, and sap is the blood of the plant. Freedom from dust and insects has quite as much to do in inducing bloom as sunshine, because of the greater vigor it gives.

And lastly, feed those plants. Not while they are spindling, over-potted things, not while they are at rest and putting forth no new leaves or flowers, but when growing and promising to bloom. And do not rush to the extreme of giving liquid manure so rich and concentrated that it is almost black in color. If you use the prepared package fertilizers of the florists, follow the directions explicitly. If you prepare your own "plant soup" from barnyard manure, dilute it to a light brown color before using, and apply once a week. And thus even a poor plant window may be redeemed.

## IN TRENTON.

A TRUE STORY.

**A**MONG many colored residents of New Jersey it is deemed gross rudeness to say that a man is in State's prison. The approved phrase is, "in Trenton," which merely declares that the person spoken of is within the bounds of the state capital. He may be a member of the legislature or an official of some state department, he may have some private occupation, there may be reason to suspect that his stay is not voluntary, but the Chesterfieldian term is "in Trenton."

The delicacy of this phraseology was impressed on the mind of Mr. J—. At a Christmas entertainment three young colored men sang with such sweet voices as to justify the loud encores. Next year, as the Christmas season approached, Mr. J— wished to engage these singers for a concert. A neighbor told him where the father of the tenor lived, and he sought the old man's dwelling. The gray-haired sire was glad to know that his son's vocal powers were admired, and said:

"Jim's a good singer, you're right dere, sir; and he'd like to 'blige you, but I'm sorry to say that he's in Trenton."

"Sorry to hear that," replied Mr. J—; "but your other son, could he help us in getting up our concert?"

The old man's memory had failed, and a pause was necessary.

"I ain't got but one boy. Can't think who you'se a talkin' about—oh! yes; my brudder's boy did sing with Jim. You mean Bill. I must say he sings better'n my boy; but you can't get him, because he's in Trenton, too."

Mr. J— perseveringly asked after the third vocalist whose strains yet rang in his ears. Again memory was at a loss, but after several minutes' thought, the aged man remarked that Pete Brown used to sing with his son and nephew. The whole neighborhood could testify to Pete's rich and swelling voice.

"I'd like to have him sing for you, and I hates to see folks disappointed, but I'se got to tell you Pete Brown's in Trenton, too."

Mr. J— has never forgotten the delicacy of the old man. No gossip was rehearsed, nothing said to damage the reputation of son, nephew, or neighbor. It sufficed to say that all three were in Trenton.

WHY IS IT that the most fervent love becomes more fervent by brief interruption and reconciliation? And why must a storm agitate our affections before they can raise the highest rainbow of peace? Ah! for this reason it is—because all passions feel their object to be as eternal as themselves, and no love can admit the feeling that the beloved object should die. And under this feeling of imperishableness it is that we hard fields of ice shock together so harshly, whilst all the while under the sunbeams of a little space of seventy years we are rapidly dissolving.—*Selected*.

A GENTLEMAN who had lived in India was upon a steamboat with his son, when he heard a person using profane language. Accosting him, he said: "This boy was born and brought up in a heathen country and a land of idolatry, but, in all his life, he has never heard a man blaspheme his Maker until now." The man apologised, and moved away ashamed.—*Selected*.



## Church Kalendar.



Jan. 29—Fourth Sunday after Epiphany.  
Feb. 2—Thursday. Purification B. V. M.  
" 5—Fifth Sunday after Epiphany.  
" 12—Sixth Sunday after Epiphany.  
" 19—Septuagesima.  
" 24—Friday. St. Matthias. Fast.  
" 26—Sexagesima.

### CALENDAR OF COMING EVENTS.

Jan. 31—Conv., Harrisburg.

## Personal Mention.

THE Rev. JOHN ARTHUR has resigned as rector of St. John's Church, Oneida, N. Y., where he has served fifteen years, and accepted a call to Grace Church, Cedar Rapids, Iowa, and will enter upon duty there March 1st.

THE address of the Rev. WM. HENRY BARNES, parochial missionary, is 610 Ocean Ave., Jersey City, N. J.

THE Rev. CHARLES J. CLAUSEN, for the past thirteen years rector of St. John's Church, Canandaigua, N. Y., has, on account of ill health, tendered his resignation, to take effect April 1st.

THE Rev. WALTER E. DAKIN of Port Gibson, Miss., has accepted a call to Greenville, Ala., and mission points adjacent.

THE Rev. EDWARD HENRY ECKEL, rector of Christ Church, Williamsport, Pa., has received a call to the rectorship of Christ Church, St. Joseph, Mo.

THE Rev. FREDERICK S. GRAY of Wauwatosa, Wis., has accepted a call to the Church of the Good Shepherd, Grand Rapids, Mich.

THE address of the Rev. J. B. HASLAM is changed from Chicago, Ill., to 1616 Mifflin St., Philadelphia, Pa.

THE Rev. EDWARD PRESCOTT HOOPER has been transferred from New York City to the Diocese of Newark and accepted a call to the curacy of the Church of the Holy Innocents, Hoboken. Address: Church of the Holy Innocents, 6th St. and Willow Ave., Hoboken, N. J.

THE statement that the Rev. A. GEO. E. JENNER had taken charge of the mission at Westboro', Wis., proves to be incorrect, except that Mr. Jenner is officiating temporarily on Sundays at that place. His address continues to be Ashland, Wis.

THE Rev. J. F. KIEB has been called to the rectorship of Trinity Church, Wauwatosa, Wis.

THE Rev. W. E. A. LEWIS of Caro has received a call to Grace Church, Mt. Clemens, Mich.

THE address of the Rev. W. S. W. RAYMOND is 156 Grand Ave., Dallas, Texas.

THE Rev. J. CLARKE ROBBINS, who has been serving as priest in charge of St. Andrew's Church, Bridgeton, N. J., has received a call to become its rector.

THE Rev. P. G. H. ROBINSON has resigned the rectorship of St. John's Church, Washington, Conn., and accepted a call to the church at Bad Axe, Mich.

THE Rev. R. A. SAWYER, rector of Trinity Church, Carbondale, has received a call to St. Stephen's Church, Harrisburg, Pa.

### ORDINATIONS.

#### DEACONS.

MISSISSIPPI.—On the Innocents' day, December 28th, in St. Andrew's Church, Jackson, Mr. HUGH MILLER THOMPSON PEARCE, grandson of the late Bishop of Mississippi, was ordered deacon by Bishop Bratton. Dr. Harris presented the candidate, and the Rev. Peter G. Sears preached the sermon—a strong deliverance. At the request of the rector of St. Andrew's, Jackson, Mr. Pearce has been assigned to duty in Jackson during his winter vacation from Sewanee, and will do missionary work in the southern and western portions of the city under the rector of the parish.

#### PRIESTS.

KANSAS.—The Rev. Messrs. LIONEL G. MORONY and CARROLL MATTHEWS BURCK, after six years' study in the Kansas Theological School and four years of it as faithful deacons in the mission field, were advanced to the priesthood in Grace Cathedral, Topeka, on the Second Sunday after the Epiphany, January 15, 1905, by the Rt. Rev. Frank R. Millsbaugh, D.D., assisted by Ven. Chas. B. Crawford, who preached the sermon, and Rev. Canon De Lou Burke. The Rev. Mr. Morony becomes rector of St. Timothy's, Iola, Kan., and the Rev. Mr. Burck becomes rector of St. Paul's, Manhattan, Kan.

#### DIED.

DAVISON.—Entered into rest, January 4, 1905, at his home in Schuylerville, N. Y., PETER DAVISON, aged 72 years, warden of St. Stephen's Church, Schuylerville, for nearly 30 years.

EMERY.—Entered into life eternal, on St. Stephen's day, AGNES ELIZABETH, beloved wife of Temple EMERY, East Tawas, Mich.

#### WANTED.

##### POSITIONS OFFERED.

**W**ANTED—Choirmaster and Organist; gentleman; Churchman; disciplinarian; successful with boys' voices; total abstainer; cigarette smokers need not answer. Large parish, fine organ, splendid choir, wonderful chance for teaching. Salary, \$800. Address: "RECTOR," LIVING CHURCH OFFICE, Milwaukee.

**A** CHURCHMAN, to assume Presidency of a small College, private; salary guaranteed; must be qualified to teach Sciences and Higher Mathematics. For further information, address Lock Box No. 59, Lamar, Mo.

**W**ANTED—For Fresh Air Home, an experienced man to take general care of its buildings and premises, live stock, fowls, and gardening, having a full knowledge of such duties, to reside thereon by the year. A married man without growing children, and members of the Episcopal Church a requisite. Old country people preferred. Good reference required. Address: ST. GILES, Office of THE LIVING CHURCH, Room 1504, 31 Union Square, W., New York.

##### POSITIONS WANTED.

**P**RIEST'S SISTER would like some kind of refined work—Church work preferred—in payment for which she would have a comfortable home. "CATHOLICA," care LIVING CHURCH, Milwaukee.

**C**OMPANION—By an educated, refined lady, a position in a daughterly capacity to an elderly lady desiring sympathetic companionship. New York or vicinity preferred. Address: B 1, THE LIVING CHURCH, Milwaukee.

**C**HOIRMASTER AND TENOR SOLOIST, experienced trainer of boys' voices, postulant for Orders, desires position in South. Address, M. D., care LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a specialty. Excellent references and press notices furnished showing work for past fourteen years. Address, ASSOCIATE AMERICAN GUILD ORGANISTS, care THE LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER, holding position, desires change to a better teaching sphere; well-known as Recital player and successful choir trainer; English Cathedral experience. Good organ and choir material essential. Address: "BOY VOICE," LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, DIAPASON, care LIVING CHURCH, Milwaukee.

#### PARISH AND CHURCH.

**P**IPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**C**OMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

#### CHOIR EXCHANGE.

**C**HURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

#### CLERICAL AGENCY.

**C**HURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

#### TRAVEL.

**E**UROPE.—Special Scenic Summer Tour only for \$300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

#### NOTICE.

##### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

#### APPRECIATION.

"I know of no work in the Church that comes so near to the very heart of undiluted Christianity. Therefore I wish you luck and hope that your persistent and plucky efforts in behalf of the helpless clergy may be crowned with the success you so richly deserve. Rejoice, brother, for a lot of us limping, infirm fellows, the battered but not yet vanquished—rejoice with you!"

\*\*\*

"God alone knows what the appropriation is to me and my children."

\*\*\*

From a bed-ridden Widow: "We are having a sad time without the dear husband and father, but there are hundreds like us and we can only strive to go bravely on, 'lifting our eyes unto the hills,' trying to brighten some lives that are more sad than our own."

\*\*\*

"Could the contributors to the General Clergy Relief Fund realize how great even this small amount is to aged and dependent clergy, they would rejoice that such an opportunity as this is offered them; surely they would understand the meaning of the words, 'It is more blessed to give than to receive': more blessed to be in a condition to afford relief than in a condition to need it."

\*\*\*

(Rev.) ALFRED J. P. MCCLURE, Assistant Treasurer, The General Clergy Relief Fund, The Church House, 12th and Walnut Sts., Philadelphia, Pa.



## BOOKS WANTED.

By THE YOUNG CHURCHMAN CO., Milwaukee, Wis.:  
 1 set Stiers' *On the Words of the Lord Jesus*, 3 vols.  
 2 *Self-Consecration*. Grou.  
 1 Watkins on *Holy Matrimony*.

## BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

*A Harmony of the Gospels for Historical Study.* An Analytical Synopsis of the Four Gospels. By Wm. Arnold Stevens, Professor of New Testament Interpretation in the Rochester Theological Seminary, and Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago. Third Edition, Revised. Price, \$1.00 net.

*Diocese of Connecticut.* The Records of Convocation. A. D. 1790-1848. Edited and Annotated for the Diocesan Commission on Archives. By the Rev. Joseph Hooper, M.A. New Haven: Printed for the Convocation.

LONGMANS, GREEN & CO. New York.

*Intemperance.* By Henry Horace Perelra, Bishop of Croydon. Handbooks for the Clergy Series. Price, 90 cents net.

E. P. DUTTON & CO. New York.

*Broadway.* A Village of Middle England. By Algernon Gissing. With Illustrations by Edmund H. New. Price, 50 cents net.

*On the Study of Words.* By Richard Chenevix Trench, D.D. Edited with Emendations by A. Smythe Palmer, D.D., author of *Folk-Etymology*, etc. Price, 75 cents net.

*A Modern Legionary.* By John Patrick Le Poer. Cloth. Price, \$1.50.

*Evesham.* Written and Illustrated by Edmund H. New. Price, 50 cents net.

*Nature Teaching.* Based upon the General Principles of Agriculture for the Use of Schools. By Francis Watts, B.Sc., F.I.C., F.C.S., Government Analytical and Agricultural Chemist, Leeward Islands, West Indies, and William G. Freeman, B.Sc., A.R.C.S., F.L.S., Superintendent of the Colonial Collections, Imperial Institute; late Scientific Assistant, Imperial Department of Agriculture for the West Indies, and formerly Demonstrator in Botany, Royal College of Science, London. Price, \$1.00 net.

*The Soil.* An Introduction to the Scientific Study of the Growth of Crops. By A. D. Hall, M.A. (Oxon.), Director of the Rothamsted Station (Lawes Agricultural Trust), formerly Principal of the South-Eastern Agricultural College. Price, \$1.25 net.

GINN & CO. Boston.

*Material for Practical German Conversation.* By Laurence Fossler, Professor of the Germanic Languages and Literatures, University of Nebraska. Semi-flexible cloth. 225 pages. Price, 65 cents, postpaid.

RICHARD G. BADGER. Boston.

*Echoes from the Forest.* By H. W. Bugbee. Price, \$1.00.

*Poems.* Hildegarde Hawthorne. Price, \$1.00.

*The Dial of the Heart.* By Philip Green Wright. Price, \$1.25.

*Corporal Day.* Charles Henry St. John. Price, \$1.00.

*The Doctor's Speaking Tube and Other Poems.* By Katharine Doors-Sharp.

ST. GILES PRINTING CO. Edinburgh.

*An Exposition of the Church Catechism.* By Rev. Cooper-Fugard, B.D., author of *True Marks of the Church*, etc.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATION. West 29th Street New York.

*The Message of the Twelve Prophets.* By William D. Murray.

*Studies in the Life of Jesus Christ.* By Edward I. Bosworth. 8vo, 259 pages. Cloth, 90 cts.; paper, 60 cts.

STUDENT VOLUNTEER MOVEMENT. 3 West 29th Street, New York City.

*The Pastor and Modern Missions.* A Plea for Leadership in World Evangelization. By John R. Mott, M.A., F.R.G.S. Price, \$1.00 net.

## CATALOGUE.

*Catalogue of Brown University.* One Hundred and Forty-First Year. 1904-1905. Providence, R. I.: Published by the University 1904.

## PAMPHLETS.

*Sermon in Defense of the Virgin Birth of Our Blessed Lord and Saviour Jesus Christ.* By the Rev. Joseph Reynolds, Rector of Trinity Church, Rutland, Vt. Preached in Trinity Church, Sunday Morning, Jan. 1, 1905—Festival of the Circumcision of Christ.

*St. John's Church, Auburn, N. Y.* Christmas, 1904.

*A Well-Ordered Household, or The Ideal City.* By William Arthur, author of *The Building Estimator*. Containing Plans and Specifications for a Proposed Model City. Price, 10 cts. Copyright, 1905, by William Arthur, P. O. Box 482, Omaha, Nebraska, U. S. A.

# The Church at Work

## JOINT COMMISSION ON SUNDAY SCHOOL INSTRUCTION.

THE JOINT COMMISSION of the General Convention on Sunday School Instruction held its third meeting at the residence of Mr. George C. Thomas, Philadelphia, on January 17th.

In the absence of Bishop Talbot, who came in later in the day and presided, the Bishop of Connecticut was called to the chair until Bishop Talbot's arrival. There were also present the Secretary, the Rev. Dr. Duhring, and the Rt. Rev. Alexander Mackay-Smith, D.D., the Rt. Rev. Edwin S. Lines, D.D., the Rt. Rev. D. H. Greer, D.D., LL.D., the Rev. Pascal Harrower, the Rev. James S. Stone, D.D., the Rev. Lester Bradner, Jr., Ph.D., the Rev. Samuel R. Colladay, D.D., Messrs. George C. Thomas, Wm. E. Butler, R. H. Gardiner, and Dr. G. A. Aschman.

The Rev. Mr. Harrower, for the special committee on information concerning institutes and associations and other organizations, reported that there were to date about forty such organizations in the Church, and that others were in the course of formation. A similar report was made by the secretary, who had written personal letters to all the Bishops.

A committee of five was appointed to prepare and issue, in the name of the Commission, a general circular letter, with a few questions desiring general information. The members appointed are, the Rev. Dr. Bradner, the Rev. Mr. Harrower, the Rev. Dr. Duhring, and Messrs Gardiner and Thomas. Other committees appointed are as follows:

1. On Teachers and Training—Bishop Lines, the Rev. Dr. Stone, the Rev. Dr. Bradner, Professor Colladay, and Dr. Nicholas Murray Butler.

2. On Course of Study, Lesson Material, and Pedagogical Method—Bishop Greer, the Rev. Dr. Bradner, the Rev. Mr. Harrower, the Rev. Dr. Shinn, and Dr. Nicholas Murray Butler.

3. On Organization, Administration, and Equipment of Sunday Schools—Bishop Mackay-Smith, the Rev. Dr. Duhring, the Rev. Dr. Alford A. Butler, Mr. Thomas, and Dr. Aschman.

4. On the Sunday School in Relation to the Spiritual Life of the Child, in connection with the home, the Church, and the mission field—Bishop Brewster, the Rev. Dr. Duhring, Messrs. Thomas, W. R. Butler, and Seymour.

5. On Larger Organization—Bishop Coleman, Bishop Talbot, Bishop Anderson, the Rev. Mr. Harrower, Messrs. Gardiner and Allen.

The session of the Pennsylvania Institute and the public services connected with it, immediately preceded this meeting and are reported under the appropriate diocesan head.

## CHURCH TEMPERANCE SOCIETY.

THE ANNUAL MEETING of the Church Temperance Society is always most interesting, and the meeting of January 9th, in New York, none the less so. Bishop Worthington presided, and addresses were made by the Rev. Dr. D. Parker Morgan, Rev. Dr. Van de Water, and Mr. Alexander Hadden. Mr. Irving Grinnell, the treasurer, read a very interesting letter, showing the value and appreciation of the coffee vans during a severe snowstorm, when the streets had to be cleaned at night. One interested in this good work feels there cannot be too many of these substitutes for the saloon, thus proving the wise words of the beloved Bishop of New

York: "Provide warm food and a decent place for a poor man to sit, and he will soon gladly give up the evils of saloon life."

The Church Temperance Society is doing a good work, and is it not surprising so few professing Christians admit the good that it is doing? One never hears it referred to in church on Sunday, nor hears a notice of it given out. "In fact," writes a correspondent, "I have never in my life heard the real evil of drink spoken of in a sermon. It has been my pleasure and privilege to attend service on the Lord's day since I was a mere child, three times a day, for, as my mother was an invalid, I was proud of the opportunity my father afforded me when he took me as his companion to evening service. All these years I have been longing to hear more said from the pulpit upon this subject. Alas! everyone knows too well the sorrow, sin, and sickness that has been caused by this indulgence. One cannot visit our hospitals, homes, and institutions of any kind and not feel it keenly."

## ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
 RICHARD H. NELSON, D.D., Bp. Coadj.

New Church at Canton—Archdeaconry of Albany.

THE NEWLY erected stone church of Grace parish, Canton (Rev. R. W. Brown, rector), is shown in the accompanying illustrations. The parish is a small one, and is located in a village of only 3,000 people. The building fund with which the church was erected was made up of many small sums, the largest of which was \$1,500, given by the late Judge Russell. There were three subscriptions of \$1,000 each and six of \$500 each. The balance of the subscription was from innum-



able sums of even as little as \$1. The rector has been engaged in the same parish for about



GRACE CHURCH, CANTON, N. Y.



INTERIOR—GRACE CHURCH, CANTON, N. Y.

thirteen years, and had much to do in generous aid rendered the parish by townspeople outside the congregation.

THE PROGRAMME of the Archdeaconry of Albany, in session at the Cathedral of All Saints on Tuesday, January 24th, and Wednesday, January 25th, included addresses at the opening evensong by the Rev. Oliver S. Newell, the Rev. Charles E. Hutchison, rector of the Church of the Ascension, Boston, and the Archdeacon. Next day, at the High Celebration, the sermon was preached by the Bishop Coadjutor of Albany. There was an essay in the afternoon by the Rev. William M. Cook, rector of St. Augustine's Church, Ilioupolis, on "Science and Ethics," with discussion.

#### CENTRAL NEW YORK. CHAS. T. OLMSTED, D.D., Bishop.

##### Utica Notes.

THE VESTRY of St. George's Church, Utica, have called the Rev. Jesse Higgins to the rectorship left vacant by the lamented death of the Rev. Father Coleman, in November last. Mr. Higgins came to Utica from St. Luke's, Germantown, at the invitation of Bishop Olmsted, in January 1903, to work as a diocesan missionary. When Father Coleman was stricken with paralysis, in December 1903, Mr. Higgins, with the approval of Bishop Olmsted, was given the active duties of the parish, which he has fulfilled to the present time.

Mr. Higgins was borne in Poolesville, Montgomery County, Md., October 15, 1856, and was reared in Baltimore. He was graduated from Racine College, Wisconsin, in 1877, and from the General Theological Seminary, New York, in 1880. He was ordained deacon by Bishop Seymour of Springfield in 1880, and was made priest by the same

Bishop in 1881. He served as missionary in the Diocese of Springfield for three years, was rector of Old Swedes' Church, Wilmington, Del., for five years, and served at several points in Maryland and Pennsylvania from 1889 to 1903.

St. George's was founded in 1861, by the Rev. W. T. Gibson, D.D., the great editor and theologian, to exemplify the "Theology of the Incarnation," as set forth in the Anglo-Catholic revival. Upon the retirement of Dr. Gibson in 1883, Father Coleman, his



REV. JESSE HIGGINS.

assistant, became rector, and developed the work on the same lines into our full heritage of Catholic ritual and practice. Hence St. George's has always been in the vanguard of the advance in this section. While never large or wealthy, St. George's has always paid its way. It has a loyal and devoted flock, and its influence is out of all proportion to its material strength.

BISHOP ROWE addressed a mass meeting of Church people at Grace Church, Utica, on the evening of January 13th. The city clergy generally were in the chancel, and the Bishop of the Diocese introduced the visiting Bishop of Alaska. Bishop Rowe's graphic description of the work of the Church and the condition of the people in Alaska, on both sides the Arctic Circle, was most interesting.

#### CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

#### Woman's Auxiliary—City Notes—New Church for Evanston.

THE SUMMONS of the President of the Chicago branch W. A., Mrs. Hopkins, to welcome Miss Emery at a special meeting in the Church Club rooms, Tuesday morning, January 17th, was eagerly responded to by the members of the parochial branches in and about Chicago. Improvised seats on the platform were necessary to accommodate the 92 representatives from 30 parishes.

Miss Emery, after a brief introduction by Mrs. Hopkins, spoke of the great things the Auxiliary has done and of the great things it still must do. While the definite work enlarges year by year, the additional "especial effort" accompanying it must be correspondingly large. The ground gained by the time the next Triennial meets in Richmond in 1907, will be unmistakably apparent. Miss Emery said that, after the great United Offering in Boston, one might reasonably expect monetary exhaustion, but on the contrary the sums placed on the alms basins at the morning conferences made the pleasing total of \$900. Miss Emery enumerated the many advantages which have already accrued from the United Offering. There are at present 59 Domestic "United Offering" and 29 Foreign "United Offering" missionaries. Many of these include deaconesses, who are women of culture with special training. The United Offering also furnishes means for educating

future workers in the missionary districts of Honolulu and Hankow. It likewise provides the possibility of paying stipends at regular intervals, in regular amounts. Miss Emery mentioned the appreciable enlargement of the missionary work of the Church since the Convention in Boston. Four new Bishops are already mustering their little bands of co-workers in order to gather in the over-ripened harvest in the distant fields of Cuba and Hankow, and the nearer fields of Salt Lake and Mexico. Miss Emery said that a new department had been created in the Missions House, New York, presided over by a new officer called the Educational Secretary. This department was made necessary by the unusual call for missionary information and will, in the future, provide the material required in the various divisions of missionary research. Miss Emery, without offering a solution, referred to an Auxiliary problem which appears to be widespread, namely, the placing of young Churchwomen who consider themselves too old to be a part of the Junior Auxiliary and too young to be members of the mother branch. Miss Emery characterized the essence of missionary effort as being, not the obtaining of money needed, but in so arousing the interest and enthusiasm of the people in God's work that unlimited sums will be freely forthcoming.

Miss Sturgis, who has charge of the Junior work in Massachusetts, and who is accompanying Miss Emery to Omaha, made a short address, in which she referred to the advantage of study as applied to Junior work. She was succeeded by Mrs. Lawver, Secretary of the California branch, who in addition to her message of greeting, gave many practical hints of value. An offering of \$31.36 was placed at Miss Emery's disposal.

THE NEW St. Ambrose Church, Chicago Heights, will not be ready for occupancy this month, as was hoped. The building committee are now looking forward to the completion of the edifice in time for the first service to be held on Easter day.

ST. PAUL'S CHURCH, Kenwood, is rejoicing over the steady reduction which is being made in the parish debt. A large amount of indebtedness was incurred for the building of their superb church several years ago, but it is gradually being paid off. During Advent the sum of \$2,000 was raised in order to secure another \$2,000 which was promised on condition that a like amount be secured.

THE FINANCIAL results of the missionary mass meeting held in December, while not as large as could be wished, are gratifying. The gross receipts were nearly \$1,800 with expenses something over \$700. This is only the immediate result and the influence of the mass meeting will doubtless be manifested in future contributions and pledges for the cause of missions. As an evidence of the increasing interest in mission work it is noted that the first dinner of the Church Club in the new year will be devoted to "Missions." It is announced that the Rev. Dr. Lloyd, Secretary Domestic and Foreign Missionary Society, will speak on "The Layman's Interest in Missions"; the Rev. Dr. William Foster Peirce, President of Kenyon College, will speak on "Missionary Aspect of Church Education"; and the Rev. William White Wilson, rector of St. Mark's Church, Chicago, will be heard on "The Spreading and the Shrinking of Missions."

THE WORK at St. Luke's, Evanston, is prospering, and it is understood that steps are being taken toward the purchase of a lot in a more favorable location upon which a new church will be built. The rector emeritus, Rev. Daniel F. Smith, D.D., is reported in good health and enjoying the climate at Long Beach, Calif.



**CONNECTICUT.**

C. B. BREWSTER, D.D., Bishop.

**A Correction Memorial Service—Death of Miss Bradin—Summer School for Missions.**

IN A NEWS ITEM recently printed in these columns, the gift of a private Communion set to the Rev. Reginald H. Scott, curate at St. James' Church, Hartford, was ascribed to the rector of the parish as donor, whereas the gift was made by Mr. George Cooper.

THE MEMORIAL SERVICE by the Archdeaconry of New Haven, for the late Rev. Robert Clarkson Tongue, was held at All Saints' Church, Meriden, on Tuesday afternoon, January 10th. The clergy of the Diocese to the number of forty were in attendance. The service was rendered by the Bishop, assisted by the Rev. Arthur T. Randall, the Rev. William A. Beardsley, and Archdeacon Buck. Addresses were delivered by the Bishop, the Rev. Samuel Hart, D.D., and the Rev. Ernest DeF. Miel, rector of Trinity Church, Hartford, a warm personal friend of the dead priest.

MISS ISABEL JANE BRADIN, sister of the Rev. James W. Bradin, rector of St. John's Church, Hartford, died recently at her home in that city, after a long and painful illness. She was a daughter of the late Rev. James W. Bradin of Burlington, N. J. Miss Bradin had been a resident of Hartford since her brother's connection with St. John's parish in 1882. She was a zealous worker in the church as long as her health was spared, having an especial interest in the Girls' Friendly Society. Beside the rector of St. John's, she is survived by two other brothers, the Rev. Benjamin M. and Dr. Edward De Lancey Bradin.

THE NEW MILFORD SUMMER SCHOOL for Missions and Bible Study will hold its second term, July 1 to 12, 1905, with the following programme:

**DAILY.**

*Bible Study.* Bishop Hall of Vermont.

*Church History.* Dr. Hart of the Berkeley Divinity School and Secretary of the House of Bishops. Dr. Hart has also consented to act as rector of the School.

*Missionary Review of the World.* Speakers to be announced later.

*Three other Courses,* to be announced later.

Terms will be \$1.25 per day up, instead of \$1.00 per day up, last year. There will also be a membership fee of \$5.00 for expenses of speakers, etc.

Applications for membership should be made to Miss Jarvis, Brooklyn, Conn. Applications for rooms to Miss Townsend, 432 Westminster Ave., Elizabeth, N. J.

Checks should be made payable to Miss Lucy C. Jarvis, Secretary and Treasurer.

**EAST CAROLINA.**

A. A. WATSON, D.D., Bishop.

**Gift to St. Mark's.**

THE BELOVED Diocesan has added another to his many good deeds, in presenting a sterling silver pocket communion set to St. Mark's parish, Wilmington, for the use of the rector in administering to the sick. The gift is a Christmas present and most highly appreciated. The children of St. Mark's Sunday School recently sent through the Church Missions House, a gift of \$10 to the Rev. Walter C. Clapp, missionary at Bontoc, Philippine Islands, to purchase a saddle for his mule, "Toledo."

**FOND DU LAC.**CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLES, JR., D.D., Ep. Coadj.**A Priest's Anniversary.**

THE REV. EDGAR MORRIS THOMPSON celebrated the tenth anniversary of his ordina-

tion to the priesthood on January 22nd, at St. John's Church, Wausau, of which he is rector. The event was especially commemorated at the early celebration.

**GEORGIA.**

C. K. NELSON, D.D., Bishop.

**Church Consecrated at Rome.**

BISHOP NELSON consecrated St. Peter's Church, Rome, on the 15th inst. There had been a mortgage on the edifice for some years, but the last payment was made as the result of Christmas contributions, and the opportunity was thus given for the joyful function of consecration.

**HARRISBURG.****Gifts at Lancaster.**

ST. JOHN'S CHURCH, Lancaster (Rev. W. F. Shero, rector), has recently been presented with several memorial gifts, including sterling silver chalice and paten, cut glass cruets, and a handsome set of red eucharistic vestments. The rector was presented at Christmas with a copy of Dearmer's Altar Book.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.

**City Notes—Rectory for Newcastle.**

IT IS BELIEVED likely that the two missions of St. George's and Trinity, on the south side of the city, may be united with Holy Innocents' Church, thus forming a strong centre for the latter work. St. Philip's, the colored mission in Indianapolis, has provided for the last payment for property bought at Indiana Avenue and Twelfth Street, and will begin building about the 1st of May a church on that location to cost about \$3,000. The house now on the property will be removed to the back of the lot to be used as a rectory. The mission has made all this progress within three years.

IT IS BELIEVED that a rectory may shortly be erected for St. James' Church, Newcastle. A legacy of \$500 has been given the mission from the late Mrs. Katherine Milligan, and as the church owns a plot of ground for the purpose, it is estimated that with \$700 additional to this bequest the rectory may be built. The mission numbers only 16 communicants and is in charge of the Archdeacon.

**IOWA.**

T. N. MORRISON, D.D., Bishop.

**Men's Club at Dubuque—Rector-elect of Cedar Rapids.**

A MOST INTERESTING gathering took place at St. John's parish, Dubuque, on Tuesday evening, January 17th. It was the occasion of the third annual banquet of the Fellowship Club, the men's organization of that parish. About 150 sat down to dinner, after which toasts were responded to by the Rev. Geo. W. Hinkle of Waterloo, Rev. Frank Du Moulin of Chicago, and the Rev. Dr. A. S. Lloyd, Secretary of the Board of Missions. The two latter spoke on the topics, "The Church for Americans," and "The Church for the World," respectively. This gathering no doubt will do much to increase the missionary enthusiasm of this parish, which is now supporting its own representative in the foreign field.

THE NEWLY CHOSEN rector of Grace Church, Cedar Rapids, is the Rev. John Arthur, who has accepted his election and will enter upon the rectorship about March 1st. Mr. Arthur is at present rector of St. John's Church, Oneida, N. Y., in the Diocese of Central New York. He was born and reared in Utica, and was educated at the public schools of that city and at St. Andrew's Divinity School, Syracuse. He was ordained

deacon in 1885 and priest in 1886, both by Bishop Huntington. He spent four years as rector of Grace Church, Cortland, N. Y., where a new church was erected during his rectorship, and in 1890 entered upon his pres-



REV. JOHN ARTHUR.

ent work at Oneida. There also he was instrumental in erecting the present fine church building, one of the best in the Diocese. It was erected in 1895 and was consecrated in 1901.

**KANSAS.**

F. R. MILLSPAUGH, D.D., Bishop.

**Vested Choir at Holton.**

ST. JOHN'S CHURCH, Holton (Rev. C. B. Ryan, minister in charge), has gathered an excellent choir of young folks and has had them vested. It is creating renewed interest in this mission.

**KENTUCKY.**

CHAS. E. WOODCOCK, D.D., Bishop.

**Louisville Clericus—Woman's Auxiliary.**

THE LOUISVILLE CLERICUS met Monday, January 16th, at the Cathedral parish house, as the guests of Dean Craik. After a discussion, led by the Rev. Dr. Estill, of the question, "How Can the Clergy Best Help the Bishop?" the members enjoyed a delightful lunch, served by Mrs. Craik, assisted by the other ladies. The Rev. Dr. Minnigerode will be the host at the February meeting at a date to be fixed at such time as will suit the convenience of Dr. Woodcock, who by that time will be the Bishop of Kentucky.

THE SEVERAL Louisville branches of the Woman's Auxiliary are arranging for a reception to be given to Bishop Woodcock at the Woman's Club soon after his arrival in Kentucky.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Brooklyn Notes.**

MR. SILAS MCBEE, editor of *The Churchman*, was the speaker at the service in the Church of the Messiah, Brooklyn, on Sunday evening of last week. The service was one in the series given by the Men's Guild of the parish, at which great questions before the Church are discussed. Mr. McBee spoke on "The Responsibility of the Church for the Family." He told of the efforts being made to preserve the sanctity of the family by legislation regarding divorce and remarriage in the Church, in other religious bodies, and in the State. As at previous services in this series, there was a very large congregation present.

THE MEN of St. Mark's parish, Brooklyn, about forty in number, had a formal dinner in the parish hall on Tuesday evening of last week, and voted to make the occasion an annual one. The rector, the Rev. John D. Kennedy, presided and was toastmaster. There were several speakers, all members of the parish.



## LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.  
Dr. Warner's Lectures.

THE REV. DR. BEVERLEY E. WARNER, rector of Trinity Church, is concluding his ministry in New Orleans by preaching a series of sermons on certain fundamental truths of Christianity. There will be five of these lectures delivered on Sundays at 5 o'clock. The subjects of the five, beginning with that delivered on January 15th, are as follows: "The Creed and Christianity"; "Christian Doctrine of Prayer"; "The Social Law of the Ten Commandments"; "The Doctrine of Holy Scriptures"; and "The Doctrine of the Church."

In speaking on his first topic, Dr. Warner vindicated the Apostles' Creed as in no sense a bondage or narrowing of one's liberty of thought, and said of it:

"It is a series of historical monuments of Christ's existence—from His birth to His death. It is also the expression of a faith inferred from the being of God and the teachings of Christ. It is the platform of God's relationship to man as expressed by Christ. Practically, when it teaches a mystery, it relates to man's apprehension of his relation to unseen things.

"Belief is no bondage. The farmer labors all day; yet he is not under bondage. He is an intelligent being, toiling and working with a purpose. He sows in the spring, so as to reap in the fall. He is a free intelligence working in a rational world, in obedience to eternal laws. He yields to and acts upon an influence of God. The spirit of Christianity demands of us to seek truth, from whatever source, and that it must be accepted.

"Faith, once delivered, gives us new interpretation with clearer light.

"Instead of cramping the intellect of man, the creed establishes him in the foundation upon which rests all the relations between God and man."

Dr. Warner leaves New Orleans to assume the rectorship of St. Stephen's Church, Philadelphia, about the middle of February.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.  
Diocesan Notes.

THE REV. THATCHER R. KIMBALL of St. Stephen's Church presided at the annual meeting of the Church Association for the Advancement of the Interests of Labor which was held on the evening of January 19th, in the parlors of Trinity Church, and in his report as secretary of the organization, he cited several instances of an encouraging nature. The principal speaker was Miss Gertrude Barnum of Fall River, a college settlement worker, who gave some details of the recent six months' strike in that mill city. The election of officers resulted as follows: President, the Rev. Thatcher R. Kimball; Vice-President, J. N. Esdale; Secretary and Treasurer, the Rev. Arthur Ketchum. On the executive committee are the Rev. A. B. Shields, the Rev. George L. Paine, and the Rev. David Claiborne Garrett.

AFTER being without a rector for nearly a year, the vestry of St. Stephen's Church at Lynn has extended a call to the Rev. Ernest J. Dennen, lately assistant to the Rev. Henry M. Stone of Trinity Church, Newport, R. I., and it is understood that he will accept. St. Stephen's has been without a settled rector since the sudden death of the Rev. Augustine H. Amory, who was one of the foremost priests in the Diocese.

A POSTULANTS' CLUB has been formed at Harvard University. It is composed of nineteen young men whose eventual purpose is to enter the priesthood of the Church. The organization is purely of an informal character, and at its meetings there will be addresses on some subject pertaining to the

Church. Among those who have been invited to speak at an early meeting is Mr. Watson B. Selvaige, A.M., a graduate of St. Stephen's, and at present a special at Harvard, who will take for his subject "Church Colleges."

REFERRING to the need of the Episcopal City Mission for funds with which to carry on its work, it is of interest to learn that in response to its recent appeal, the sum of \$4,000 has been received since the beginning of the month. While this seems like a large amount, very much more is necessary in order to meet the obligations of the present year.

THE FUTURE of St. Paul's Church, Boston, which has been without a settled rector for a long time, is likely to be solved through the edifice becoming the Pro-Cathedral of the Diocese. As yet there is little of actual fact upon which to base the constant rumors of this nature, but it is on everybody's lips and there are those who say that at the annual meeting of the parish on Easter Monday, preliminary steps, at least, will be taken looking to this object. The future establishment of a Cathedral of any kind is made possible only through the generosity of Miss Walker of Waltham, in whose will, it will be recalled, there was provision for the establishment of an edifice of this character. The amount of money at the disposal of the Diocese through this channel is said to be about \$750,000, but of course this will have to be multiplied many times before there can be any reasonable guarantee of such a structure. In the meantime there may be some temporary substitute, and as the future of St. Paul's parish has been somewhat in doubt for some time, it is natural that the building should be looked to as temporarily solving the problem.

MUCH REGRET is felt through the Diocese over the illness of the Rev. Morton Stone, rector of St. Thomas' Church at Taunton, and who is also president of the Massachusetts Church Union, which organization at a meeting on January 16th sent him a kindly letter of condolence. Rev. Mr. Stone is widely and popularly known throughout the Church. His parish has been extremely kind to him, having given him an extended leave of absence together with a substantial purse, and also has provided a supply during his enforced illness, in the person of the Rev. Edward E. Atkinson, late of St. Paul's School, Concord, N. H.

ON WEDNESDAY evening, January 18th, the members of St. Paul's Society at Harvard University listened to a preparatory address at their rooms in Phillips Brooks House. The following morning they were present at a corporate Communion service in Christ Church, Cambridge, at which the celebrant was the Rev. Dr. Van Allen of the Church of the Advent.

THE LATEST NAME to be mentioned for the rectorship of Trinity Church, Boston, is that of the Rev. David M. Steele, rector of St. Luke's and Epiphany, Philadelphia. According to a reporter of a Philadelphia paper, he (Mr. Steele) would "neither affirm or deny the rumor." From this end it is stated positively that Mr. Steele has not been personally approached by anyone from Trinity in regard to the vacant rectorship, and this is borne out in a private letter received from the Rev. Mr. Steele, in which he corrects the report that he had been approached even by a reporter. Incidentally it is of interest to know that this clergyman has been invited to preach at a Boston church—not Trinity—on January 29th. In the meantime, according to one of the special committee having this important and difficult matter in hand, absolutely no progress has been made toward selecting a permanent head for this important parish. This same gentleman even speaks with discouragement in contemplating the

fact that out of perhaps twenty-five or thirty clergymen whose preaching had been listened to, neither he nor others of the committee have found any material that could be considered seriously. His conclusions are that in looking for a clergyman who possesses executive ability and who also is a forceful, convincing preacher, the field from which to select is an extremely limited one.

A CLERGYMAN from the South, who is to be in this city within a few days, is Colonel, the Rev. John F. Porter, who is to preach at St. Stephen's, the Advent, and St. John the Evangelist's, Sunday, January 22nd. His military title was won for gallant service during the Civil War. At the close of the strife he became interested in the work of the Church, became a lay reader, finally studied for holy orders and was ordained priest. At the present time he is doing a splendid work among the negroes at Tampa, Florida.

AMONG the speakers at the dinner of the Episcopalian Club on the evening of January 23d at the Hotel Brunswick will be the Rev. Ambrose D. Gring, formerly a missionary at Maidzuru, Japan, who, with others, will speak on "Modern Japan."

AS A RESULT of the formation of a local branch of the Fellowship of St. John, at the Church of St. John the Evangelist, Boston, the church already has begun to show marks of interior improvement. For several weeks the parish will be obliged to use the basement of the church as the main portion is in the hands of workmen, who will not be through until the beginning of the Lenten season. All the pews along the sides of the church will be removed and movable chairs substituted. Up and own the sides, too, there will be a new set of Stations of the Cross, the gift of a friend of the society; while a beautiful altar and screen for a new chapel, which is to be installed in the left of the body of the church, is the gift of a Washington lady. The Fellowship, which is now in a formative stage, will become an actual reality on the first Sunday in February, at which time the first thirty or more members are to be admitted. The members are not expected to observe any special rule of life beyond that of any strict Churchman, but they will be privileged to make some annual donation which will be devoted to keeping up the parish. A recent addition to the clerical staff of the Church of St. John the Evangelist is Father Kesselhuth, who comes from the Diocese of Fond du Lac.

BISHOP LAWRENCE left town on January 16th, for a fortnight's trip in the South, during which time he will give himself over entirely to rest, of which he has need after his arduous labors during and since the General Convention. He is due at the Diocesan House on February 2nd.

BISHOP BRENT sailed for the Philippines on January 17th. He took with him a Harvard University man to be his private secretary in that far-off land. The young man is Jesse Knight, a native of St. Peter, Minn., and is 24 years of age. He entered Harvard from the University of Wyoming, Laramie, in 1901, and two years later obtained his A.M. degree. Then he entered a railroad office, and for a time was private secretary to the Governor of Wyoming. Last fall he entered the law school which he now has left to assume his new duties. The Rev. Richard E. Armstrong, rector of the Church of the Holy Name, Swampscott, has resigned to accept an offer from Bishop Brent to work in the Philippine field. Mr. Armstrong has been in his present charge about four years.

TO ERNEST A. RICH, a student at the Episcopal Theological School at Cambridge, have come overtures from Bishop Roots of Hankow, China, to engage in missionary work



in that territory. Mr. Rich, who is in his second year at the school, is a native of Maryland and a graduate of Trinity College. He has the offer under consideration.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

#### Fire at St. Peter's—Dr. Powers' Anniversary.

A PANIC was narrowly averted at St. Peter's Church, Detroit (Rev. C. L. Arnold, rector), at the Sunday morning service of January 15th, from the discovery of smoke curling up through cracks in the floor. The congregation was dismissed in an orderly manner, the choir singing the recessional hymn as they marched out in perfect order.

THE RECTOR of St. Paul's Church, Flint, the Rev. William Dudley Powers, D.D., celebrated the 25th anniversary of his ordination on Sunday, January 15th, when he took occasion to recapitulate some of the work which he had been able to do within that period. He observed that he had delivered 2,479 sermons, and said other services of the Church with or without lectures, to the number of 1,898. He has administered the Holy Communion 740 times, making, with baptisms, marriages, and burials, 5,696 services, and has made 14,000 pastoral calls.

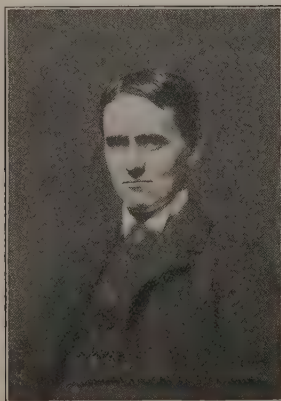
#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### City Notes.

THE REV. JAMES SLIDELL, rector of St. John's Church, Milwaukee, has just entered upon the fifteenth year of his rectorate. Thirty years ago St. John's was in the midst of a fine residence population. With the growth of the city all this is changed and it is now in the center of the manufacturing district. The old parishioners of wealth have largely died off and their descendants have moved away to other parts of the city. Therefore the character of the work has wonderfully changed, but it has been no less successful and vigorous. There is less money but more zeal, and all of its business affairs are in good condition. Efforts will be made to replace the organ, which has done service for forty years, and is no longer capable of repairs. This is a down-town parish that should be endowed, as there will always be plenty of work to be done in its vicinity.

THE RECTOR-ELECT of St. James' Church, Milwaukee, the Rev. Frederick Edwards, expects to remove to the city about February 1st and to enter upon his new labors. Mr. Edwards is of Welsh descent on his father's side, and Cornish on his mother's. His great-grandfather, Richard Edwards, came to this country early in the last century and settled in Galena, Ill., where he died at the age of more than 100 years. Two of his sons



REV. FREDERICK EDWARDS.

served in the Union army during the Civil War. Mr. Edwards' grandfather, William

Edwards, was the only one of the children of Richard Edwards who remained in England, where he married and became a famous builder and restorer of churches in the west of England. Upwards of seventy of these churches bear the marks of his hand. He is living yet, though long retired from business. The family have been Church people and wardens and vestrymen of parishes from time immemorial.

Mr. Edwards came to this country as a youth, and entered Dickinson College in 1885, from which he was graduated with honors three years later. He then served on the editorial staff of the New York Press, which was then being started by Robert P. Porter, and remained in journalism for two years. After that, in pursuance of his original plan, he entered the Episcopal Theological School at Cambridge in order to study for the ministry, and was graduated in 1893 with the degree of B.D. Two years earlier he had taken that of M.A. from Dickinson College. After travelling in Europe during the summer following his graduation, he entered upon work in Trinity parish, Bridgewater, Mass., continuing in the rectorship of that parish until December 1896, when he became rector of St. Paul's Church, Malden, which parish he still retains. He is a member of the city school board, and was for two years chairman; is a Masonic chaplain and member of several orders; has been chaplain of the 5th Massachusetts N. G.; President of the State Sunday School Union; member of the Massachusetts Sunday School Commission; chaplain of the Malden home for the aged, chaplain of the Actors' Church Alliance, member of committee on State of the Church, one of the two ministerial members of the Archdeaconry of Lowell, member of the corporation of Malden hospital, Industrial Aid Society, Associated Charities, and Ministers' Club, and Vice-President of the Alumni Association of Cambridge Theological School. His parents still live in England.

In 1890 he married Miss Emma Satterthwaite of Woodbury, N. J. They have a son and a daughter.

His ministry at St. Paul's, Malden, has been very successful. He has enlarged the church twice; the membership has been doubled, and that of the Sunday School trebled. The successful Men's Club was started by him, and has been placed in its own building adjoining the rectory. There is no debt on any of the church property.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

#### Diocesan Notes.

THE DIOCESE is represented at the Sixth Department Missionary Conference being held at Omaha this week, by the Bishop, the Rev. Messrs. I. P. Johnson, W. H. Knowlton, E. E. Lofstrom, C. H. Shutt, and Theo. Sedgwick; Col. Bend of St. John's Church, St. Paul, representing the laity.

THE REV. W. C. POPE of the Church of the Good Shepherd, St. Paul, delivered an interesting lecture on Father Lear, before the Men's Club of St. Mark's Pro-Cathedral.

THE REV. ROBERT BENEDICT of St. Andrew's, Minneapolis, is in the East, raising money for the purpose of moving his church to a more desirable location.

#### MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

#### Death of Mrs. Bratton.

THE DEATH of Mrs. Lucy Randolph Bratton, wife of the Bishop of Mississippi, occurred at Battle Hill, Jackson, at noon of January 5th, after a short illness. The burial occurred from the residence on the feast of the Epiphany. The service was of the simplest, the rector of St. Andrew's alone officiating. A large number of the clergy

of the Diocese were present and their silent sympathy was a source of great comfort to their sorely afflicted diocesan. The choir sang at the house, "Abide with me," and at the grave, "When our heads are bowed with woe," and "For all the saints who from their labors rest." The interment was in Evergreen Cemetery.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.  
DAVID H. GREER, D.D., Bp. Coadj.

#### Berkeley Alumni.

THE NEW YORK ASSOCIATION of the Alumni of the Berkeley Divinity School held its annual meeting to-day at the Vendome, with an attendance of 36 members besides a few invited guests, Rev. Dr. Vibbert, President, in the chair. After luncheon the officers of last year were reelected: Dr. Vibbert, President; Rev. F. F. German, Vice-President; Rev. M. K. Bailey, Secretary and Treasurer. The President was asked to express to the family of the late Professor Clarke the sympathy of the Association, and a message of greeting was sent to Dean Binney, who was unable to be present.

Dean Hodges of the Cambridge Theological School, of the Berkeley class of 1881, made the special address of the day, reading a strong and brilliant paper on "The Burden of Hebrew." It was a plea for placing the study of the language of the Old Testament among technical or special courses, due attention being paid to the study of the book itself from material collected and digested by scholars. Dean Robbins of the General Theological Seminary, being asked as a guest to express his opinion, made some suggestions in modification of the proposals of the paper, and spoke of some special difficulties in the ordering of courses of theological studies at the present time. Dr. Hart, Vice-Dean of Berkeley, made a brief statement as to the present condition of the school and some special needs, and he was followed by Professor Rhinelander in well-chosen words. Informal speeches were made by the Rev. Drs. H. B. Hitchings, George D. Johnson, and W. M. Grosvenor, the Rev. R. L. Paddock, and the Rev. A. S. Peck, who was the junior alumnus present.

#### OHIO.

WM. A. LEONARD, D.D., Bishop.

#### Missionary Addresses in Toledo.

TRINITY CHURCH, Toledo, has just afforded to those interested, another great missionary treat in a visit from Bishop Rowe of Alaska and Mr. John W. Wood, the Corresponding Secretary of the General Board. In the afternoon of Tuesday, January 17th, the church was unusually full when the combined Auxiliaries of our churches listened to eloquent speeches from both of the distinguished visitors.

In the evening a banquet was served in the parish building, attended by about one hundred men, among whom were the rector of a leading Roman Church, the editors of the city papers, and influential citizens representing the various denominations, and branches of business. The Bishop and the Secretary were the chief speakers, after which Father O'Brien (R. C.) was called on, and voiced the general feeling by an appreciative eulogy of Bishop Rowe's character and work.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Year Book of Holy Trinity—Sunday School Institute—B. S. A.—Philadelphia Notes.

THE ELABORATE year book of Holy Trinity parish, Philadelphia, is at hand, and shows the manifold industries connected with that large parish. In the preface, the rector calls attention to the fact that, while the missions



connected with Holy Trinity are free churches, the parish church itself sold many of its pews at the time the church was building, so that these are now private property, the rights of which cannot be invaded by the vestry. He says that some parishioners have already made provision in their wills for their pews to become ultimately the property of the corporation, and have endowed them so that they may become free, and the rector recommends that others should do the same. It is a pleasure to observe that there are daily morning and evening prayer and the weekly Eucharist at this parish. The work of the various guilds and organizations is very considerable.

ABOUT FIVE HUNDRED persons attended the annual meeting of the Sunday School Institute of the Diocese of Pennsylvania, which was held in St. Matthew's Church (the Rev. J. Henning Nelms, rector), on Monday afternoon and evening, January 16th. The following officers were elected: President, the Bishop of the Diocese; Vice-President, the Bishop Coadjutor; Second Vice-President, George C. Thomas of the Church of the Holy Apostles; Third Vice-President, Orlando Crease of St. David's, Manayunk; Corresponding Secretary, the Rev. Herman L. Duhring, D.D., of the City Mission; Recording Secretary, Clarence K. Klink of the Church of the Incarnation; Treasurer, J. Lee Patton of St. Peter's Church, Germantown. An important resolution was adopted, recommending the appointment of a General Secretary, to devote himself to the further work of organization, especially with reference to teacher training and increasing the interest in the missionary work of the Church.

In the evening there was a congregation which completely filled St. Matthew's Church. Mr. William R. Butler of St. Mark's Church, Mauch Chunk, spoke on "How Best to Elevate Standards." He said: "The Church awoke because somebody was at work training the children." He told how his own mother had been brought in connection with old St. Andrew's Church, Philadelphia, as a little girl, and how the entire family were now communicants of the Church.

The second speaker was the Bishop of Connecticut. He said: "If the teacher knows how to tell Bible stories, the eyes of the pupil are fixed on the teacher's face. There must be a system of questioning and answer so that the child may think." He told of an instance of a scholar who was asked what he was being taught, and he replied: "About the devil and all his works."

A telling address was made by the Bishop Coadjutor. He spoke more especially of "discipline," and told of his own experiences, especially with unruly boys. He did not hesitate to send them away until such time as they obeyed. One parent complained that "his boy had been disgraced." The Bishop asked: "What would you have done under the circumstances?" The father replied: "I would have thrown the Bible at his head."

On Wednesday evening, in the Church of the Holy Apostles, the Rev. James S. Stone, D.D., of St. James' Church, Chicago, made an address on "The Training of the Teacher." It was most helpful. One of the most suggestive remarks was: "When the Church had wooden chalices there was a golden priesthood, but when the Church had golden chalices, then the priesthood became wooden."

ABOUT two hundred laymen and a few priests attended the reception tendered to Mr. Robert H. Gardiner of Gardiner, Maine, the President of the National Council B. S. A., on Tuesday evening, January 17th. Mr. Gardiner made a lengthy address, in which he outlined his policy. Each man present was then presented by name to Mr. Gardiner. Plans are maturing to have Mr. Gardiner at the pre-Lenten meeting of the Philadelphia

Local Assembly, which is fixed for Tuesday evening, February 28th.

EVERYTHING is in readiness for the opening of the Galilee Mission on Friday afternoon, January 27th. Services will be continued on the evenings of Friday, Saturday, and Sunday, with special speakers.

THE ESTATE of Countess Ellen de Cuelebroeck, who entered into rest on December 7, 1903, was adjusted recently. The countess was an aunt of John Jacob Astor. A balance of over \$20,000 was awarded for distribution. Of this amount, old St. Peter's Church as well as Christ Church chapel, each receive \$100 for the poor.

IT IS EXPECTED that on the feast of the Purification, the charming little Church of the Epiphany, Royersford (the Rev. Abram L. Urban, vicar), will be dedicated. This church is a memorial to the late Charles Lukens of Conshohocken, a communicant of Calvary Church, who was greatly beloved by all sorts and conditions of men, and was especially interested in the Church of the Epiphany in its beginning. This splendid result—after a disastrous fire—has been brought about largely through the generosity of many loyal Churchmen in the Convocation of Norristown, especially those connected with St. Peter's, Phoenixville. Many gifts and memorials have been presented.

THE CHURCH OF THE RESURRECTION (the Rev. Joseph R. Moore, rector), is now using some of the completed portions of the new parish house for Sunday School purposes. The building when finished will be a great addition in every way to the efficiency of the parish work.

DURING the week beginning Monday, January 23d, the Academy of Fine Arts, Philadelphia, celebrated its 100th anniversary by a notable exhibition of paintings. Among the most interesting was a fine Gilbert Stuart portrait of the Rt. Rev. William White, D.D., first Bishop of the Diocese. This was loaned by William White, Esq., a direct descendant and a vestryman of old Christ Church. The Pennsylvania Academy of Fine Arts is the oldest art institution in the country.

#### RHODE ISLAND.

WM. M. McVICKAR, D.D., Bishop.

#### Christian Education—Parish House at Pawtucket.

THE DIOCESAN committee on Christian Education is preparing six sets of lantern slides illustrating the missionary work of the Church among the Colored People, the Indians, the Whites of the West and Alaska, in China and Japan, the Philippines and Hawaii, Brazil, Cuba, and Porto Rico. The committee suggests that a children's missionary service during Lent, weekly if possible, with or without the use of pictures, would do much to promote Christian Education in our parishes along a line where it is much needed, and tend to greatly increase the children's Lenten offering for missions.

THE PARISH HOUSE of the Church of the Good Shepherd, Pawtucket (Rev. A. S. Wicks, rector), was dedicated on a recent evening, when addresses were made by the Bishop and a number of visiting clergymen. The edifice is admirably arranged for the purposes of parish work, and is connected with the church by a long covered corridor.

#### SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

#### Reception to the Bishop.

THE RECEPTION tendered Bishop Spalding on Tuesday night, at the Ladies' Literary Club, proved to be one of the most successful and brilliant affairs of the season. While informal in every respect, there was a large

outpouring of not only the Church people of Salt Lake City, but many of our representative citizens of the denominations who were anxious to pay their respects and to meet the new Bishop.

The receiving party, beside the guest of honor, were the Dean and Mrs. Eddie, Rev. and Mrs. C. E. Perkins, Rev. and Mrs. George C. Hunting, while the wardens and vestrymen of the two parishes constituted themselves a committee to see that everything passed off smoothly and pleasantly.

On Sunday, Bishop Spalding preached both morning and evening at St. Paul's Church, Salt Lake City, to large congregations. On Tuesday afternoon he addressed the Ladies' Guild of St. Paul's Church on "Woman's Work in the Church." During the week he has visited Provo and Springville, and on Sunday, the 22nd, spent the day in Ogden and preached at the Church of the Good Shepherd to overflowing congregations.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Illness of the Bishop.

BISHOP CAPERS has been ill ever since his return from the consecration of Dr. Knight as Bishop of Cuba, at Atlanta, and is suffering from capillary bronchitis. His son, U. S. District Attorney John G. Capers, attributes the illness of his father to the poorly heated Pullman car in which Bishop Capers took passage to Columbia following the consecration function. At last reports the Bishop was said to be improving.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

#### Sewanee Missions—Notes.

THE MISSION WORK around Sewanee has progressed more favorably this year than in any former period, due to the organization by the rector of the parish, the Rev. W. S. Claiborne, and the Rev. Walter Mitchell, who recently volunteered and was assigned for mission work in Porto Rico; and also to the missions carried on by Fathers Hughson and Sargent of the Order of the Holy Cross. Messrs. Ticknor and Harvey have supplied the Calvary mission at Roark's Cove; they were very faithful and their efforts brought forth good results. At Epiphany, Sherwood, Rev. A. M. Hildebrand, recently ordained deacon, has nobly labored, even giving his vacations to this work. He has completed a parish house and has laid out a good plan to complete the work, in which he will be aided during this long winter vacation in the mountains by Mr. W. G. Clarke. St. Paul's (colored) Church was supplied by the Rev. G. M. MacDougal, also recently ordained deacon, and Mr. Memminger, a candidate from South Carolina. Good congregations were always in attendance. St. James' Lost Cove, was vacant part of the year, but Mr. Noe of North Carolina has taken up the work and is building up the attendance. Mr. E. C. Seaman is doing good work at St. Agnes' mission, Cowan. His perseverance and close attention to the work is telling rapidly. Here there is a parish school under the direction of Miss Annie Robinson. Mr. Poyner, assisted by Messrs. Dady, Ryder, Crane, and Brown, is doing effective work at St. Andrew's, Tickbush. The new mission house serves the purpose very well and the congregations are growing steadily. Messrs. Clarke and Hastings assist at the work of St. Hilda's at the House of the Sisters of St. Mary. Many have been baptized and several confirmed. St. Mark's, Jumpoff, has had a good year. Sixteen were confirmed and many were baptized, Mr. P. A. Pugh is in charge of this mission. Messrs. Sykes and Hammf assist the Rev. W. H. Du Bose in the work about Tracy City, where there have been several new missions opened which are known for their zeal and earnestness. Messrs. Gor-



don, Dolen, Clarke, Lumpkin, Crane, and Hubbard, teach in the Otey Memorial parish Sunday School, which is in a flourishing condition. All the workers named in the work of these missions are either postulants or candidates for Holy Orders and do the work without remuneration.

A HANDSOME stained glass memorial window has lately been placed in St. Matthew's Church, Covington, as a memorial to Mr. and Mrs. J. W. Lemmon, given by their children.

THE REV. F. W. GOODMAN, rector of St. Paul's Church, Chattanooga, who is suffering from typhoid fever, has passed the critical twenty-first day of his illness, and though his condition continues to be critical, it is said to be as favorable as could be looked for under the circumstances.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

##### Fire at Northfield.

ST. MARY'S CHURCH, Northfield, lost its parish house by fire on January 7th.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

##### Sunday School Institute—Missionary Services.

THE JANUARY MEETING of the Sunday School Institute of the Diocese was held in the Epiphany parish building, and was well attended by superintendents and teachers of the parish Sunday Schools. The Rev. Dr. Harding presided and conducted the opening service, and many of the other clergy were also present. The regular papers of the evening were: "Lessons of the Feast of the Epiphany," by the Rev. George F. Dudley, rector St. Stephen's Church, Mt. Pleasant, and "A Review of the Work of the New York S. S. Commission," by the Rev. Mr. Abbott.

ON THE Second Sunday after the Epiphany—Missionary Sunday—the annual united missionary services for children were held in the Church of the Epiphany and St. Mark's. The arrangements were under the auspices of the S. S. Institute, and the service used, that set forth by the Board of Missions. At the Epiphany the address was by the Rev. Dr. Herman L. Duhring of Philadelphia, and at St. Mark's, by the Rev. Herbert Scott Smith of St. Margaret's parish.

ON SUNDAY, January 15th, at the usual hour for Evensong, the "Messiah" was sung in St. Paul's Church by the parish choir, and a number of other well-known singers.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

##### New Church for Joplin.

PLANS have been accepted for a new church to be erected for St. Philip's parish, Joplin. The building will be erected on the location of the present church edifice, at a cost of about \$16,000. It will be a Gothic building, erected of Carthage stone, and will have a roomy sanctuary and a good pipe organ. The fact that the mortgage on the present property was paid off by last Thanksgiving day has made it seem timely to begin this new work of expansion.

#### WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

##### Woman's Auxiliary.

THE DIOCESAN branch of the Woman's Auxiliary held a missionary conference in Christ Church, Fitchburg (the Rev. Alexis W. Stein, rector). At the Holy Communion the rector was assisted by the Rev. W. M. Sidener, curate, and the Rev. Mr. Perry. A Quiet Hour, with prayer for missionary workers, was led by the Rev. James DeW. Perry of New Haven, Conn. In the afternoon there were missionary addresses by Archdeacon Ap-

pleby of the White Earth Reservation, Duluth Mission, and Edmund L. Woodward, M.D., of Ngan-king, Missionary District of Hankow.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

##### Missionary Rally in Grand Rapids.

THE GRAND RAPIDS parishes united in a children's missionary rally on the Second Sunday after Epiphany at the Church of the Good Shepherd, which was attended by a congregation which completely filled the church. Addresses were made by the Bishop and the Rev. Messrs. McCormick, Gairdner, Russell, Donohue, and Dodshon, together with a report on Junior Auxiliary work by Miss Wheelock. The singing was especially spirited and enthusiastic.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

##### Diocesan Notes.

ST. MATTHEW'S CHURCH, Buffalo, hitherto one of the missions of St. James' parish, has been set off from the mother church as an independent organization, under the rectorship of the Rev. G. W. Hurlbut.

LAST SUMMER the services of the Church were begun in the village of Angola by Archdeacon Ayers, and have been maintained amid growing interest and activity, ever since by the Archdeacon, assisted by the Laymen's League of Buffalo. Bishop Walker visited the mission January 13th and confirmed sixteen persons, prepared and presented by Archdeacon Ayers. The mission is about to secure a site, and it is hoped in the near future to erect a church.

THE REV. G. G. MERRILL, rector of St. Mary's, Buffalo, held a reception at his res-

idence on the evening of January 18th, to which the members of the Laymen's League were invited to meet the wardens and vestrymen and lay workers of the parish. The reception was preceded by a dinner given to the wardens and vestrymen. During the evening addresses were made by Bishop Walker and Archdeacon Ayers, by Mr. John Lord O'Brian on behalf of the Laymen's League, and by Mr. Wm. Riselay for the vestry. About fifty men were present.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAYATT, Bp. Coadj.

##### Mission at South Wheeling.

A REALLY remarkable mission closed Sunday night, January 15th, in St. Andrew's, South Wheeling. The Rev. Howard Ernest Thompson, rector of St. Peter's Church, Freehold, N. J., was the missionary. He was sent by the Society of St. Philip the Apostle, and too much credit cannot be given to the Society for its good judgment in the choice of the missionary. A three months' preparation was made by the parish for the event. The work of St. Andrew's is amongst a population of 15,000 people, mostly working people. The work of the Church, till four years ago, was intermittent and very weak. There was no Church teaching, and altogether the district was a neglected one. The sectarians are very strong here, and very prejudiced against the Church. The changes are rung on poor Henry the Eighth and the good old word Catholic continually. In spite of the worst kind of weather, with two revivals in full blast a few squares away from St. Andrew's, the congregations increased at every service till Sunday night, when the missionary preached his final sermon. The church was filled by those who had kept up a faithful attendance during the week, and Mr. Thompson



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received a tribute that is seldom accorded any missionary. His final sermon was calm, no appeal to the emotions, whatever, no pathetic music or clever pyrotechnics to work on the feelings of the congregation. Without any warning, and after the blessing, women and children, and strong men burst out weeping as it dawned upon them that the missionary was about to leave them. Never did man get to the hearts and the ears of auditors as this missionary; yet, he never played for them. It was not the emotions he worked on so much as the mind. It was more of a mission of instruction. He has a strange and quiet eloquence. In a few minutes he gets the attention and holds it to the end. He spoke in the Court Theatre on Sunday afternoon, the 15th, to men only, on the subject, "Christian Morality, the Essence of Manliness." His audience was composed mostly of the solid business men.

Here, in passing, we may relate something that ought to be known. A week before this event, the rector of St. Andrew's called on the Secretary of the Y. M. C. A. and asked him to invite his men that meet there at 4 o'clock Sunday, to the Court Theatre. He said he could not give up his service; that "you would not like to do it." But next Sunday found the town placarded with the announcement that there would be a great service for men in the Y. M. C. A., to be held by the Methodist revivalist. The money that built this sectarian institute was given by a Wheeling Churchwoman. When will our people learn to give to their own Church institutions?

#### CANADA.

#### News of the Dioceses—Bishop Elected for Moosonee.

##### Diocese of Quebec.

BISHOP DUNN has presented to the South Acton District Council a plot of ground to be laid out as a recreation ground. The Bishop was for many years vicar of All Saints', South Acton, England, before he was called to the episcopate as Bishop of Quebec.—THE ANNUAL business meeting of the Quebec Church Society will be held in the Cathedral Hall, Quebec, on February 1st, at 3 o'clock. Reports from all the various departments of work will be read.—THE work of the Rev. W. Prout in the Magdalen Islands this winter, will be greatly lightened by the help of Mr. David Simons, who has gone to be with him. These islands are for many months entirely cut off from all communication with the rest of the world except by cable.

##### Diocese of Nova Scotia.

A BEAUTIFUL altar cross was given recently to St. Peter's Church, Weymouth.—THE new parish hall at Spring Hill, which was to be opened in January, is admirably fitted up for the use of the various departments of Church work.—A YOUNG people's guild has been organized in the parish of Cornwallis this winter.—IT IS EXPECTED that an addition will be made in the spring to All Saints' Cottage Hospital, Springhill mines, which will add fourteen beds to the number already in use.—THE VERY REV. DEAN GILPIN is spending this winter in Jamaica.—BISHOP WORRELL, speaking at the December semi-annual meeting of the Central Board of the W. A. of Prince Edward Island, spoke of his surprise at finding after his election as Bishop that there was no branch of the W. A. in Nova Scotia. The Bishop expressed the hope that in a short time there may be many active branches there, and that many new ones may be opened in Prince Edward Island.

##### Diocese of Ottawa.

BISHOP HAMILTON will spend a great part of the winter in California, where his wife and daughter are residing for the benefit of the health of the latter.—IT HAS been decided to ask the Dominion Council of the St. Andrew's Brotherhood to hold the next General Convention of the Canadian Brotherhood in Ottawa.—REPORTS show that the six deanery meetings of the W. A. held in the autumn at various places, have proved very useful in making the work of the Auxiliary known to those who could not be reached in any other way. Next year it is hoped that with a better system of arrangement the results in programme and attendance at these meetings will be even better.

##### Diocese of Huron.

THE CONGREGATION of St. James' Church, Stratford, have presented their late rector, the present Bishop of the Diocese, with a complete set of Bishop's robes and well-filled travelling bag, on his departure from the parish to assume the duties of his high office.—THE Huron W. A. has presented to Mrs. Baldwin, widow of the late Bishop, a solid silver tea service, as a mark of their esteem and regard for her during the 21 years of her service among them.

##### Diocese of Montreal.

THE PROGRAMME for the annual meeting of the diocesan Woman's Auxiliary, to meet in Montreal, February 22nd, was given careful consideration at a committee meeting, January 16th. There will be the usual service with celebration of Holy Communion, in the Cathedral on the morning of the first day, at which service Archbishop Bond will preach.

##### W. A. Notes.

OF THE \$49,529 contributed during the year by the Auxiliary, nearly \$8,000 went to foreign missions. The Diocese of Toronto was the largest contributor, having given over \$20,000. There are 885 branches in Canada, with a membership of 20,824. Life members number 514.

##### Diocese of Moosonee.

THE DIOCESE, vacant by the translation of Bishop Newnam to Saskatchewan, for nearly a year, will shortly have the care of one well versed in mission work in the far North. The Ven. Archdeacon Holmes of St. Peter's mission, Lesser Slave Lake, Diocese of Athabasca, has been selected to be Bishop of Moosonee. He was ordained deacon in 1887 and priest in 1888, so that he is still in the prime of life. The difficulty of communicating with him at his distant post in winter, is great, and consequently it is not yet known when he can reach Winnipeg to be consecrated.

THE SUN does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its sombre boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childish confidence and say, "My Father, Thou art mine."—H. W. Beecher.

## Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

A NOTABLE RECITAL was given on the evening of January 9th, at St. Bartholomew's Church, New York, by Mr. Edwin H. Lemare, under the auspices of the Church Choral Society.

There was an immense audience, including many of the most prominent organists of the city, attracted not only by the well-deserved fame of the recitalist, but also by the fact that he is soon to leave the country, and will not be heard again on this side of the water for an indefinite period. The programme consisted of the following numbers:

Prelude and Fugue in A minor, J. S. Bach; Spring Song, Alfred Hollins; Benediction Nuptiale, C. Saint-Saens; Sonata 12, Opus 154, Josef Rheinberger (Phantasie, Pastorale, and Introduction and Fugue); Trauermarsch (Gotterdammerung), R. Wagner; Fantasie, Fugue, and Meditation in D flat, Lemare; Curfew, Edward Horsman; Introduction and Fugue, from a sonata descriptive of Psalm xciv., J. R. Reubke.

Mr. Lemare's virtuosity as a soloist is too well known to require proclamation. This recital, coming so soon after the two given by Alexandre Guilmant in November, afforded an unusual opportunity of contrasting the merits of the players. It is not too much to say that Mr. Lemare possesses, in addition to his remarkable technique, an ability to hold the close attention of an audience through a long and intricate programme in a manner which places him in a class by himself. He was at his best in the Rheinberger and Wagner music, and the difficult fugue by Reubke. The whole recital was alive with interest, and showed to perfection his genius in registration, which was especially conspicuous in the Gotterdammerung selection.

It is a matter of congratulation that the recital was given under the patronage of the Church Choral Society, and upon an instrument which is, in all probability, more effective in tonal resources than any in New York.

Mr. Lemare's successor at the Pittsburgh Music Hall has, as far as we know, not been definitely chosen. The growth and popularity of organ music depends very largely upon our public recitalists, and although Mr. Lemare's equal will not be found, we do not doubt that a wise selection will be made.

It is to be regretted that we have in this country very few music halls containing modern organs of adequate size. In England such places abound, and indeed there is hardly a town of importance that cannot boast of its "corporation" organist and organ. Public recitals are given once or twice a week in all the larger cities and towns, and although a small fee is charged, the audiences are large and enthusiastic. There is little cause for surprise that the English people are fond of organ compositions, as they have abundant opportunities for hearing the best players render the best works. In this respect we are far behind the age, and it is to be hoped that our music halls and recitalists will increase in number and importance as time goes on.

We have received a startling communication from a Chicago correspondent, complain-

# THE CATHEDRAL ETCHINGS

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ing that some of the organists of that city take unwarranted liberties with voice parts and accompaniments, altering what is printed and intended by the composer, to suit their own ideas. We hesitate to publish the letter, as the information it contains seems so incredible that our readers might consider it an exaggeration.

In reply, we can only say that it is the custom of educated musicians to be strictly faithful to the text. Music that needs extensive modification is the product of amateurs, and has no place in the service of the Church. That which possesses intrinsic value should be played and sung exactly as written.

The rector of a prominent church in New York once informed us that he had been obliged to discontinue the services of his organist because he persistently used settings of the *Te Deum* made up of detached pieces of his entire choir library, pasted in the original, wherever they pleased his fancy. Some of these productions took over half an hour to sing, and the congregations were in the habit of standing for about five minutes, and sitting for twenty-five!

We can vouch for the truth of this statement. Things are probably not as bad in Chicago, nevertheless there must be some ground for the complaint of our correspondent.

Mr. Walter Henry Hall, organist and choirmaster of St. James' Church, Madison Avenue, has been appointed choirmaster of the Cathedral of St. John the Divine, New York.

At present the services at the Cathedral are held in the crypt. But, as our readers have been informed, the main portion of the Cathedral will probably be completed within three or four years. This will include the choir, and the part between the four central piers, making a vast building, capable of accommodating a congregation of five thousand people.

Already there is a choir school in active operation, and daily choral service. The completion of the Cathedral should give a fresh and wholesome impetus to the cause of ecclesiastical music, not only in New York but throughout the whole country. If the Cathedral authorities do not make serious mistakes in the building and the proper placing of the organ, and in the thorough equipment of the choir, the musical influence of the Cathedral will be incalculable. In a plan which we have seen, the organ is cut up into small fragments and stowed away somewhere in the roof. When we reflect that it is the habitual custom of architects to ignore the question of music, and every detail belonging to it, there is plenty of room for anxiety whenever a large church building is under construction. What Sir Gilbert Scott did at St. John's, Cambridge, has been done over and over again, and it is quite possible that when the Cathedral of St. John the Divine is finished, we may not find the organ in the Cathedral at all, but on top of the roof, with a tent over it to keep it dry in wet weather.

IT OFTEN happens that the coming of Christ to His disciples, for their relief, is that which frightens them most, because they do not know the extent of God's wardrobe; For I think, that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but never twice alike. —Beecher.

I FIND the great thing in this world is not so much where we stand, as in what direction we are moving; to reach the port of heaven, we must sail sometimes with the wind, sometimes against it, but we must sail and not drift, nor be at anchor.—Oliver Wendell Holmes.

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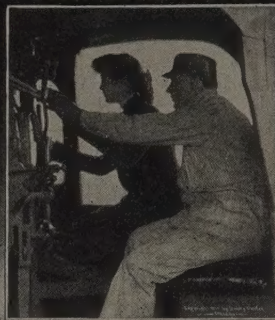
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# Great Fruit Belt of Michigan

Only a few years ago North Central Michigan was one vast lumbering camp. The slaughter of the giant pines, however, was but the first step in preparing the way for the development of an agricultural region, rich in promise, and possessing all the conditions favorable to successful farming—virgin soil of great productiveness, nearness to the unlimited markets of Chicago, Detroit, and other cities of the East, and with transportation facilities the best that could be desired.

The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

## We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

## The price is \$1,000 for each 40 acres, payable at \$10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

## Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than \$150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for \$150 an acre and land around the lake that we would not sell at \$200 an acre.

**FARM PRODUCTS.**—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18% per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

## We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of \$60 an acre, and adjacent to land planted to orchards selling for \$150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

## Our Challenge

We will forfeit \$500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.  
Competition open to all.

## THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich



WHEN you walk out in this beautiful world, and when you feel the influences of the scenes around you, when the flagging spirits are roused, or the tumult of thought is hushed, or the bloom comes back to the cheek, or the mind soars away on the inspiration of the project, do not talk of nature's hand, or of nature's work, or of nature's processes. Give God His own. Think of Him. Of Him, of whom are all things, and by whom are all things, and by whom all things consist, of Him, who breathed that sweet, refreshing air, who reared that mountain, who pencilled that flower, who arched that sky, let Him be thy praise, and Him be thy joy, "Thy God, thy glory."—*Rev. James Vaughan.*

WHAT forceful lessons we find in nature! The bee-hunter in America puts a piece of honeycomb into a box, and catches a bee. He then covers the box, and very soon the bee fills himself with the honey.

Being let loose, he finds his way home, and in a little time returns, but not alone. He brings his companions with him, and in turn they bring their companions, till the box is filled with a full swarm of bees.

If we have tasted that Word which is sweeter than honey, let us bring our companions and neighbors with us.—*Selected.*

IT IS RELATED of a well-known Canadian Bishop, now gone to his rest, that on one occasion, when he was crossing the Atlantic, a rather troublesome lady succeeded by persistency in getting him to sign his name in her autograph album. He had many titles, but he wrote simply his name. "Oh, good Bishop," said the persistent lady, who wished her friends to know that she could count such a man among her acquaintances, "please write after your name what you are." The Bishop quietly took the pen, and wrote under his name, the words: "A miserable sinner."—*Selected.*

SEE FIRST of all that you recognize His Providence, the light of His Eye, the action of His Hand, in the mystery of your personal lives. Each of those opportunities which have been yours, perhaps yours alone; . . . each friend, each book, each Sacrament, that has helped you onward and upward; each sorrow that has brought you on your knees, and made sin hateful to you, or crushed self or something of self out of you; think them over; thank Him to whom you owe them, and take courage.—*Liddon.*

JOHN HOWE, when chaplain to Oliver Cromwell, had so much of the spirit of love, and was in those eventful times so helpful to men of all parties, that on one occasion the Protector said to him, "Mr. Howe, you have asked favors for everybody but yourself; pray, when does your turn come?" "My turn, my Lord Protector," he replied, "is always come when I can serve another."—*Selected.*

MODESTY always sits gracefully upon youth; it covers a multitude of faults, and doubtless the lustre of every virtue, which it seems to hide; the perfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are full blown, and display themselves without any reserve to the view.—*J. Seed.*

LISTEN not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God. Thine own easys will become hard to thee. God will make hard ways easy.—*Dr. Pusey.*

THE MEASURE of our sanctity, the fruitfulness of our labors, the influence of our example, the serenity of our temper, the manhood of our entire nature, and the joy of our daily service will all depend on prayer. Christ could not dispense with prayer, and the more filled His life was with duty the fuller was it of prayer.—*Bishop Thorold.*

AS WE HAVE opportunity it is our duty to do good unto all men; but the way to learn how to distribute gifts through organized instrumentalities is to cultivate the spirit of helpfulness which searches out some individual life that may be aided and encouraged to bear burdens that otherwise would have crushed out all hope.—*Sel.*

WHEN I see the profusion of daisies, primroses, buttercups, and cowslips of the fields, and the hips, the haws, the sloes, and the blackberries of the hedges, I burst into the heartfelt ejaculation, "What bountiful supplies are provided for the little birds and insects."—*Old Humphrey.*

A MEDALLION was struck by Wedgwood in 1768, representing a negro in chains, with one knee on the ground, and both hands lifted up to heaven. It bore upon it the motto, "Am not I a man and a brother?" This was adopted as a characteristic seal by the Anti-Slavery Society of London.—*Selected.*

RABBI ELIEZER said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day. Perhaps you may die to-morrow; thus, every day will be employed in returning."—*Selected.*

ARISTIPPUS and Æschines having quarrelled, Aristippus came to his opponent and said: "Shall we be friends?" "Yes," replied the other, "with all my heart." "But remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the better man; for I began the strife, and you began the peace."—*Selected.*

GRUMBING is the easiest thing in the world to learn, but it is one of the most unprofitable after it is learned. It is useless to one who engages in it, for it never yet made a rough road smoother, a heavy burden lighter, or a long day shorter. It never mends ills; it always adds to them. And it is a useless business to other people, for it furnishes wares that nobody wants.—*Sel.*

SPEAKING of the value of a Liturgy, a remark was once made by the Rev. Charles Simeon, to the effect that, "Until all ministers can pray at all times, as some ministers can sometimes, the advantages of a Scriptural Liturgy would lead him greatly to prefer it to what is termed (wrongly so unless absence of previous thought and preparation is implied) extemporary prayer." Only let us see to it that our Church prayers are "heart prayers," and we shall duly understand and feel the value of a Liturgy.—*Sel.*

NATURE never hurries; atom by atom, little by little, she achieves her work.—*Emerson.*



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